THE

Arraignment

OF

POPERY,

Being a short *Collection* taken out of the *Chronicles* and other Books of the State of the Church in the

Primitive Times.

I. The State of the *Papists*; how long it was before the Universal POPE and MASS was set up; and the bringing in their *Rudiments*, *Traditions*, *Beads*, *Images*, *Purgatory*, *Tythes* and *Inquisitions*.

II. A Relation of their *Cruelties* they acted after the *Pope* got up, being worse than the *Turk* and *Heathen*: *New Rome* proving like *Old*.

III. What the People of *England* Worshiped before they were Christians.

IV. To which is added, *The* Blood *of the* Martyrs *is the Seed of the* Church.

With several other things, very profitable for all that fear God to Read, Try and give Judgment by the Spirit of Truth, against the Worship of the *Beast* and *Whore*.

By *G. F.* and *E. H.*

London; Printed and Sold by *T. Lewis*, in *White-Hart-Court* in *Grace-Church-street*.

R

M

TO THE READER.

MEN and Women of Understanding, consider as you read this Book through, what has gotten up since the Apostles Days: Oh that ever such Darkness should be risen, to Form and Decree such things as you may see in this Book! *But that the Stars fell from Heaven, and the Smoke of the Bottomless Pit was opened, when the first Beast rose out of the Sea, and the second rose out of the Earth, with two Horns like a Lamb*; This was he that set up his Worship (Mark, like a Lamb) not like a *Heathen* and a *Turk*, but like a Lamb, whom all the Martyrs have found to be a Dragon, a Bear and a Leopard, who hath caused all, both great and small, to Worship him, and to receive his Mark, who have not their Names written in the Book of Life, So herein you may see the Year when his Mass got up, and the Year when he got up, and the Year when he set up his Holy-days, and his Curses, and his Beads, and his *Purgatories*, and his Candles, and his Oaths, and his Tythes, and

the Year of his Hallowing his Fonts, and Setting up his Croſſes, and the bringing in of his Organs. Read this through, and thou wilt Arraign him, and the Whore that ſits upon him, and bring him under the Judgment of the Primitive Church, which Chriſt is the Head of.

Alſo, herein thou may'ſt ſee how the Whore has been Drunk with the Blood of the Saints and Martyrs, and the time when he invented his Inquiſitions to torture the poor Martyrs; and what pitiful Deaths he put them to: Oh! That ever the Devil ſhould invent ſuch Stratagems, who was a Murderer from the beginning! Here you may ſee they have fulfilled his Luſts to the purpoſe, in drinking the Blood of the Martyrs, which is the Seed of the Church: And alſo, you may ſee *Cain* and *Abel* Sacrificing, and *Cain* Murdering *Abel*: And alſo, herein you may ſee how the *Papiſts*, having deceived the People in ſaying, *The Pope ſat in* Peter's *Chair ever ſince the Apoſtles days*; whenas it was above ſix hundred years before he got up to be Head of all other Churches; and then he got up by a Murderer; one *Phocas*, who Murdered *Mauritius* his Maſter, who was Emperor, and then the ſaid *Phocas* was made Emperor, who ſet up the Pope; and their Religion, Church and Worſhip has been upheld by a Lye, and was begun by a Murderer, and is upheld by Murdering ſtill; for the Church

at

at *Jeruſalem* was the Head Church a long time after the Apoſtles, and not *Rome*; for Heathen Emperors lived at *Rome*, that Perſecuted the Chriſtians in the time of the Ten Perſecutions (as the Pope doth now) which laſted about three hundred years, till *Conſtantine* the Emperor was Converted to be a Chriſtian, whoſe Seat was at *Conſtantinople*, and then the Church of *Conſtantinople* came to be in Eſteem; and three hundred and ten years after Chriſt, *Lucina* a Maid of *Room* died, and made *Marcellus* Biſhop of *Rome* to be her Heir and Succeſſor; and from that time the Biſhops of *Rome* came to be greatly enriched.

A Table of the *Contents*, or Chief *Heads* contained in this *Book*.

THE State of the Church in the Primitive times; and the time when the Apostacy from the Truth began: Also, a Relation of those [illegible] that were raised up from time to time, to testifie against the Idolatry brought in, and set up in every Age since the Apostles Days, chapter 1. page 13.

The State of the Church from the Years One Hundred and Fifty, to Two Hundred. p. 12.

From two hundred to two hundred and fifty, p. 13.

From two hundred and fifty to three hundred, ibid.

From three hundred, to three hundred and fifty, p. 14.

From three hundred and fifty to four hundred, p. 18.

From four hundred to four hundred and fifty, p. 19.

From four hundred and fifty to six hundred, p. 20.

From the Year six hundred [about which time the POPE got up] *to six hundred and fifty* ibid.

From whence the Name of the Waldenses *came. The Religion of the* Waldenses. p. 20.

A brief Relation how the Ancient Christians were NO PERSECUTORS *in the beginning, but suffered by the* Heathen *for the first Three Hundred Years after Christ.* Chap. 2. pag. 21.

The first Persecution. ibid.

The second Persecution. ibid.

The third Persecution. pag. 22.

The fourth Persecution. ibid.

The fifth Persecution. pag. 23.

The sixth Persecution. pag. 24.

The seventh Persecution. ibid.

The eighth Persecution. pag. 25.
The ninth Persecution. ibid.
The tenth Persecution. pag. 26.
Concerning Councils gathered before there was a Pope; also, what Decrees they made; and Papists *reproved that say, None gathered Councils since Peter, but the Pope.* Chap. 3. pag. 28.
Concerning the Idolatries of General Councils, after the Apostacy began to spread over the Church; and how they Contradicted and Excommunicated one another; and what Idolatrous Institutions some of them set up, contrary to the Councils and Assemblies of the Apostles and Brethren we read of in the Scriptures, Ch. 4. p. 29.
Concerning the State and Condition of the Church, as it was before there was an Universal Pope: Also what Decrees and Institutions were made by Bishops for the first Six Hundred Years after Christ; and how the Apostacy began to overspread the Church. Ch. 5. p. 35.
Relicks and Superstitious Practices in the Church of Rome; *who were the first Institutions of them; and how much of their Idolatry is still upheld by the* Protestant *Professors in England, which was set up since there was a Pope.* Chap. 6. pag. 38.
The Papists *Conjurations of Salt.* pag. 59.
The Papists *Conjurations of Water,* ibid.
Concerning Hereticks, Chap. 7. pag. 63.
Something concerning Indulgences, Pardons, Priviledges and Stations of Rome, *truly Copied out of two old Books, one in* Latine. *the other in* English, Chap. 8. pag. 63.
Some of the Papists *Stations,* pag. 66.
Pardons and Indulgences to all such as devoutly say certain Prayers or Ave-Maries, pag. 67.
The Hallowing of Candles, ibid.
The manner of the Priests *Hallowing the Font,* Chap. 9. pag. 68.

The

The Hallowing of the Marrying Ring, ibid.
The Papists *praying for Souls departed,* pag. 62.
Concerning the Hallowing the Church, Chap. 10. p. 69.
Concerning Hallowing of Beads, Chap. 11. p. 71.
Concerning Christening and hallowing of Bells, ibid.
A short Relation of some of the Ceremonies of the Pope and his Followers, taken out of the Works of Christopher Marcellus, *Bishop of* Corcira, *Dedicated to* Pope Leo *the Tenth,* Chap. 12. pag. 73.
The time when TYTHES *were first given in* England; *and by whose Authority a Law for payment of* Tythes *was first established,* Chap. 13. pag. 77.
Wickliff's *Complaint to the Parliament against* Tythes pag. 81.
The Examination of William Thorp *Martyr, in the Days of King* Henry *the Fourth,* Anno Dom. 1407. *concerning* Tythes, *and the Maintenance of a Gospel Ministry.* pag. 82.
The Judgment of David Pareus *of* Hidleburgh *in the* Palatinate, *concerning Tythes,* pag. 83.
Laws and Canons for Tythes among the Saxons, p. 84.
How the Papists *make Orders to allow Whore-Houses,* Chap. 14. p. 90.
Concerning the Religion and Customs of the Old Britains, *before they were Christians, and after they were Christians,* Chap. 15. pag. 92.
Concerning Singing of Psalms, Chap. 16. p. 97.
Laws made by the Saxon *Kings in* England *concerning singing of Psalms,* ibid.
Concerning Swearing, Chap. 17. p. 98.
Some Examples of the Primitive Christians, and Holy Martyrs that kept the Commands of Christ and the Apostles, and gave their Testimony against Swearing, pag. 95.
The Examination of William Thorp *Martyr, concerning Swearing,* pag. 102.

Con-

The CONTENTS.

Concerning the Title of Doctors, and concerning their Habits, Chap. 18. pag. 105.
Concerning the Heathen *Idolaters naming their Days and Months,* Chap. 19. pag. 106.
Concerning Burying-places, Chap. 20. pag. 109.
Concerning Ministers, Chap. 21. pag. 110.
Concerning Marrying with the Ring, Chap. 22. ibid.
Concerning Churches and Universities, so called, Chap. 23. pag. 121.
How the Bishops and Clergy have been the cause of cruel Laws against those that differed from them, whom they called Hereticks, Chap. 24. pag. 112,
How since the Apostacy from the Truth, the Pope, Kings, and Rulers make Ministers; and none must preach except they have a License from them, Ch. 25. p. 115.
Concerning the Priests turning, as the Rulers turned, to every Power that came up, rather than they would lose their Benefices; and how they petitioned several Parliaments and Rulers, that they might have their Tythes paid them, and that they would suppress the people called QUAKERS, Chap. 26. pag. 117.
The Oath the Clergy took to the King, pag. 118.
The Six Articles sent forth by the Bishops, called A Whip with six Strings, pag. 120.
The Oath which the Clergy took to the Pope, pag. 121.
Articles published in the Year 1610. *by the Arch-Deacon of* Rochester. pag. 123.
The Independants *Form of Faith in the* Savoy, p. 126.
A Relation of some of the Cruelties Inflicted on the Christians *by the* Heathen, Chap. 27. pag. 127.
An Abstract of the bloody Massacre in Ireland *by the Instigation of the Jesuites, Priests and Friars,* &c. *in the Year* 1642. Chap. 28. pag. 131.
In the History of the Churches of Piedmont, *Collected and Compiled by* S. Moreland, Cap. 29. pag. 147.

A *List of some of the Accusations for which the aforesaid People suffered in the Valleys of* Piedmont, *by the* Papists, Chap. 30. pag. 152.
A *List of some of the Articles, for which the Martyrs suffered in Q.* Mary's *Reign,* pag. 153.
An *Article against* Margaret Marring, ibid.
Articles against R. Russe, *and other Martyrs,* ibid.
Some of the Papists *Canons or Decrees, which the Martyrs suffered for,* pag. 154.
Articles against Dr. Ferrer, pag. 155.
Some of the Church-Wardens account of Waltham-Abbey *in Q.* Mary's *time,* ibid.
The Doctrines of Christ and Antichrist distinguished, Chap. 31. pag. 156.
A *Discourse betwixt a* Quaker *and a* Papist, Chap. 32. pag. 159.
Questions to Roman-Catholicks, Chap. 33. p. 166.
The manner of the mercilesse Inquisitors Tormenting such as are brought into the Popish Inquisition *in* Spain, Chap. 34. pag. 173.
The Papists *Cruelty in* France *and* Flanders, p. 177.
A *Letter written by* Wouter Oom, *Prisoner and Martyr in the City of* Antwerp; *full of Consolation, against the fear of Persecution,* pag. 179.
A *Relation of such things that fell out under the Government of* Alva; *and of many put to death,* p. 182.
A *Letter full of Consolation, by* W. Tovart, p. 186.
Persecution and Massacre at Rouan, p. 188.
A *Massacre at* Tholouse, pag. 189.
Four English *Men put to death at* Rome, p. 190.
The Blood *of the* Martyrs *is the* Seed *of the* Church: *in a short Relation of the Preaching Sufferings and Martyrdom of many of the Righteous before the Birth of Christ,* pag. 192.
How to Resist the Devil, pag. 198.

Christ's Words when he did Miracles, pag. 199.
The Arm and Power of the Lord is the Strength of his People, and not the Arm of Flesh, pag. 200.
Christ's Preaching and Sufferings, pag. 202.
How the Righteous in all Ages have been mocked, persecuted and murdered by ungodly men, pag. 207.
The Apostles Preaching and Sufferings pag. 208.
The first preach of the Gospel in divers Countries, in Italy, p. 208. *In* Gallia *or* France, *ibid.* *In* Spain, pag. 209. *In* Belgium *or* Holland, pag. 210. *In* Germany, Denmark, *ibid.* *In* Swethland, Russia, Poland, Hungary *and* Sclavonia, pag. 211. *In* Greece, Cyprus *and* Syria, pag. 212. *In* Arabia, Caldea, Mesopotamia *and* Turkomania, pag. 213. *In* Media *and* Persia, Tartaria, China, India *and* Ægypt, pag. 214. Barbary *and* Ethiopia, pag. 215.

THE

THE Arraignment OF POPERY, &c.

CHAP. I.

The State of the Church in the Primitive Times and the time when the Apostacy from the Truth began. Also a Relation of the few that were raised up from time to time, to testifie against the Idolatry brought in and set up in every Age since the Apostles Days.

IT is well known (whatever the *Papists* pretend) that the Christian Faith was not brought into *England* by them. but that it was brought into *England* in the Year 64. by *Joseph* of *Arimathea*, and twelve Disciples sent by the Apostle *Philip*; so that

that Christianity came into *England* long before there was an Universal Pope. *Euseb. lib.* 3.

John for Preaching the Gospel, was Banished by *Domitian* into the *Isle of Pathmos*, about the Year 79. and after the Death of the aforesaid *Domitian*, was released again under *Partinax* the Emperor, and came to *Ephesus*, *Anno* 100. where he continued until the time of *Trajan*, and lived until he was ninety years of Age.

Between the Years One Hundred, and One Hundred and Fifty, *Ignatius* in the Persecution of *Trajan* the Emperor, was for the Christian Faith delivered to wild Beasts to be devoured, *Euseb. lib.* 3. *chap.* 35. 36.

It is written of him, that as he passed through *Asia*, being under the most strict Custody of his Guarders, he strengthened and confirmed the People every where as he went, and admonished them especially, and before other things, to beware and shun Heresies, and vain Superstitions newly risen up, and that they should cleave only to the Apostles Doctrine, *Ex* Hierom. *in Catalavit. Eccles.*

The Church at *Jerusalem*, in or about One Hundred and Ten Years after Christ, writeth, *That until that time, she was an uncorrupted Virgin, there was no false Doctrine sown there.*

The State of the Church from the Year One Hundred and Fifty, to Two Hundred.

Polycarpus Bishop of *Smyrna*, resisted *Anicetus* Bishop of *Rome*, and withstood divers Ceremonies then beginning to be set on foot.

Irenæus Bishop of *Lyons* in *France*, wrote in the Name of his Brethren in *France*, unto *Victor* Bishop of

of *Rome*, reproving him for offering to Excommunicate the *Churches* of *Asia*, who withstood his Traditions touching the time of the Celebration of *Easter*; he was reprehended of divers Bishops, but sharply of *Irenæus*.

About this time there were six Synods held in *Asia*, touching the Celebration of *Easter*, where the Bishop of *Rome* had no more Authority than the other Bishops; and when he challeng'd Authority, *Irenæus* reproved him.

From the Year Two Hundred, to the Year Two Hundred and Fifty.

Polycrates Bishop of *Antioch*, was a Married Bishop; he, together with divers other Bishops of *Asia*, withstood *Victor* Bishop of *Rome*, and opposed certain Constitutions by him urged, about the Observation of Days, Meats, Drinks and Vestures, *Euseb. lib.* 5. *chap.* 26.

From the Year Two Hundred and Fifty, to Three Hundred.

Fabian Chanimon of *Nylus*, and *Fractuosus* of *Terracena*, were Married Bishops.

Asclepiades, a Bishop *Antiochia*, of whom *Alexander* Bishop of *Jerusalem* (being the Prisoner of Christ in *Cæsaria*) wrote unto the People in *Antiochia*, that it was a Comfort unto him, and it made his Imprisonment the more easie, that he heard of the Zeal and Constancy of *Asclepiades*, *Euseb. lib. chap.* 11. *Note, in this time the true Bishops were no Persecutors, but were persecuted.*

Parcissus Bishop of *Jerusalem*, was a great Enemy to Superstition, *Euseb. lib.* 5. *chap.* 6.

From

From the Year Three Hundred, to three Hundred and Fifty.

Silvester Bishop of *Rome*, Three hundred and fourteen years after Christ, when *Constantine* offered him a *Golden Scepter*, he refused it, as a thing not fit for a Priests Function, *Sabel. Euf. Chron. And here you may see there was a great difference between this Bishop and the Popes when they got up. And do you think that a* Protestant *Bishop or Priest would refuse to take a Golden Scepter, if it were offered him?*

The same Bishop also ordained in the year following, That every Priest should be the Husband of one Wife, according to the Apostles Doctrine. *This was before the Popes Laws were made against Marrying.*

The Councils of *Ancyra*, *Nice*, *Tyrus*, *Gangra*, (in which was condemned the Heresie of *Eustatius*, speaking against Marriage, and eating of Flesh, &c.) *Eliberis*, *Carthage* (where the Bishop of *Rome* was stoutly withstood) *Antioch* and *Sardica*, were all summoned at the Commandment of the Emperors, not of the Pope, *Tom. Concil.*

Basilius Magnus, Bishop of *Cesaria* in *Cappadocia*, in his Writings he complaineth of the Pride of the *Western* Churches, and condemneth their seeking of Supremacy, *Basil. Transmarin. Epist.* 77. & *Epist.* 10. *ad Eusamos.*

Gregorius Nazianzenus testified against the Pride of Prelates seeking Supremacy over others. *Zozam.* lib. 7. cap. 5.

Gregorius Nyssenus was a married Bishop, *Niceph. Chalist.* lib. 1. cap. 10.

Eusebius Cesariensis wrote against the Bishop of *Rome*'s Supremacy, *Lib.* 2. *de vit. Const.* 3. & 37.

He

He wrote against Images, *Lib.* 3. *de presp. Evang.* And he wrote against the Popish Injunction of Fasting, *Lib.* 5. *Eccles. Hist.* cap. 23.

Athanasius, Bishop of *Alexandria*, whose Name was famous in the Church, wrote much against Traditions (*Epist. de Synod.* Nicen. *Decr.*) and against Invocation of Saints (*Epist. ad Adelph.*) against their Seven Sacraments, against Images, and against the Supremacy of the Bishop of *Rome*, and many other Things, *Orat.* 2. *Contr. Arian. Epist. aderit.*

From the Year Three Hundred and Fifty, to Four Hundred.

In the Year three hundred fifty one, *Liberius*, Bishop of *Rome*, was Banished by *Constantius* the *Arrian* Emperor.

In the Year three hundred fifty four, the same *Liberius* made a Law, That no Priest should forsake his Cure for any Persecution or Trouble, though Death should ensue. *This was before there was a Pope; but since they will change any Way for to save their Benefices, as their Practices have manifested, turning from* Popery *to* Protestantism, *and after to* Popery *again.*

Flavius, against whom *Damasius*, *Cyricius* and *Anastasius*, Bishops of *Rome*, were mighty Opposites, who mis-informed the Emperor *Theodosius* against him; before whom when *Flavius* appeared, he said, 'Oh Emperor, if the Disputation be only concerning Principality and Eminent Places, I will not contend with any Man, but deny my self of all Superiority, and commit the Charge of *Antioch* to whom ye like best, *Theod.* Lib. 5. Chap. 23.

Cyrillus was an Enemy to the Pomp of the Clergy, and had more regard to feed the Poor, and to preach the Word, than to the outward garnishing the Churches, *Zozamen*, Lib. 5. Chap. 23.

Nectarius, Bishop of *Constantinople*, in his time Auricular Confession was abrogated in *Constantinople*, upon Occasion of Adultery committed between a Penitentiary, and a Woman confessing her Sins to him, *Socrat.* Lib. 5. Chap. 19.

Leontius, Bishop of *Meletina* in *Armenia*, was a great Opposer of Monkish Profession, whose Society he called, *A Den of Thieves*, *Theod.* Lib. 14. Chap. 11.

Gregory the first restor'd Marriages again to the Priests, which before had been denied; and when they would have him Universal Bishop, he denied the Title, alledging it was a Proud Name.

From the Year Four Hundred, to the Year Four Hundred and Fifty.

Acacius was Bishop of *Constantinople* seventeen Years; in his Time the *Roman* Church contended for Superiority; this *Acacius* resisted the same, and little regarding the Pride of the *Roman* Bishop, Excommunicated *Felix*, and razed his Named out of the Roll of Bishops, *Hist. Magd. Cent.* 5. Chap. 19. *Note, at this time there was no Universal Pope at* Rome; *for the Bishop of* Rome *was Excommunicated.*

Hilarius, Bishop of *Arles*, opposed *Leo* Bishop of *Rome*, and denied Superiority over other Churches, and went to *Rome*, and withstood the Bishop of *Rome* to his Face, *Leo. ad Gal. Epist.* 77. and 89.

From

From the Year Four Hundred, to the Year Four Hundred and Fifty.

John, call'd *Tabeneſiota*, Biſhop of *Alexandria*, he kept the true Faith, and was Baniſhed by *Anaſtatius*, becauſe he would not Damn the Council of *Calcedon*, *Magd. Cent 6.*

From the Year Six Hundred (about which time the Pope got up) *to Six Hundred and Fifty.*

Mellitus Brockmail, and about Eleven Hundred Men more, were miſerably ſlain, becauſe they withſtood the Proceedings of *Auſtine* the Monk, who from the Pope was ſent over into *England*, *Polycus* 20. *Martyrology*, Pag. 107.

Serenus, Biſhop of *Marcelles* in *France*, oppoſed the bringing in of Images, and brake down all the Images where he had Power, *Alphonſ.* 2. *Imag.*

The whole *Greek Church* complained of *Phocas*, when firſt he gave the Supremacy to *Boniface*, *Plat. Bonifac.* 3.

Gregory, a Biſhop, conteſted againſt the Supremacy of the Pope, taxing the Deſire thereof as a Character of Antichriſt, *Greg. Epiſt.* 32,34,38,39.

About the Year Eight Hundred, *Alberius Ballus*, a Biſhop in *France*, was Excommunicated by Pope *Zachery*, becauſe he held divers things contrary to the *Romiſh* Superſtitions, *Hiſt. Magd. Cent.* 8. *Cap.* 10.

Lotharius, Emperor of *Germany*, about this time reduced the Pope to the Obedience of the Empire, and ſent ſome of his Clergy to Diſpute with the Pope, who confuted him. *And here the Papiſts are*

proved Liars, who say, the Pope is Infallible, Anastas vit. Pont. in Serg. 2.

The *Waldenses*, so called from one *Waldens*, a Man of great Substance in the City of *Lyons* in *France*, who about the Year One Thousand One Hundred and Sixty, taking occasion by the sudden Death of one with whom he was walking, began with a careful Study to reform his Life, and to this end studied the Scriptures diligently, and taught amongst People the Word, and some Thousands in a short space joined with him, who were dispersed abroad into divers parts of the World. These *Waldenses* were miserably persecuted by the Pope and his Faction. *See the History of the* Waldenses.

Raymond, Earl of *Thoulouse*, for taking part with them, was wrongfully vexed, and dis-inherited by the Pope, *Mat. Paris.*

The Religion of the WALDENSES.

They held, That the Pope is not greater than another Bishop; and that there was no Purgatory; that it was in vain to Pray for the Dead; that the Masses for the Dead are the Invention of the Covetous Priests; that Images, hallowing of Water, and other Creatures, are Superstitious: They contemned the Mass, and all that appertained to it; they misliked the Distinction of Days and Meats; they defended the reading of the Scripture by the Laity, *Naur. vol. 2. pag. 900.*

Evarardas Invanensis, a Bishop in *Germany*, spake thus of the Pope (about the Year One Thousand Two Hundred) in an Assembly of Bishops at *Ratisbon*, *He under the Colour of Religion, layeth the foundation of the Kingdom of Antichrist; these Priests*

of

of Babylon *will reign alone; they can endure no Equal; they will never rest until they have trampled all things under their Feet: He sitteth in the Temple of God, and is exalted above all that is worshipped, in whose Forehead is written the Name of Blasphemy, I am God, and cannot Err.*

CHAP. II.

A Brief Relation how the Ancient Christians *were no Persecutors in the Beginning, but suffered by the* Heathen *for the first Three Hundred Years after Christ.*

The First Persecution.

NERO was said to be the first Tyrannical Emperor that persecuted the *Christians*; it was called the First Persecution, because it was under the Emperor's Power; and it begun in the Year Sixty Six after Christ, and at that time was chiefly within the City of *Rome*. In the latter end of his Reign *Paul* was put to Death for the Testimony of the Faith of Christ, in the Year Sixty Nine, *Acts and Mon.*

The Second Persecution.

In the Year Ninety Three did the Second Persecution begin under the Emperor *Domitianus*, under whom several *Christians* were put to Death; and about the same time was the Apostle *John* Banished

into the Isle of *Pathmos*, where he wrote his *Revelation*: In those Days the *Christians* were so little esteemed, that the People called them, *Coblers, Weavers, Combers of Wooll, Illiterate, and exceeding Clownish; yea, such as knew no good Fashions, Orig. Lib.* 30. *ad Celf.*

The Third Persecution.

In the Year One Hundred and Two did the Third Persecution begin under the Emperor *Trajanus*, who though he was called a good Emperor, did nevertheless persecute the *Christians*, out of Humility to the Gods; in which Persecution several Bishops were put to Death: And at that Time the Bishop of *Antioch* testified, *That Sufferings made them like unto Christ, who had suffered for them himself, preparing a Way through Suffering unto Eternal Life.* About the same time did a Governor write unto the Emperor in the *Christians* behalf, whereupon the Emperor wrote, *That they should seek no more of them, but those they had in Prison, they should put to Death.*

The Fourth Persecution.

In the Year One Hundred Sixty Four was the Fourth Persecution of the *Christians*, which arose under the Emperors *Marcus Aurelius*, and *Lucius Verus*; in which *Polycarpus* Bishop of *Smyrna* was put to Death, who had been a Disciple of *John*, and had been many Years in the Service of the Lord, as himself acknowledged. About the same time was *Julianus* put to Death at *Rome*, in whose time the *Christians* were accused to have a fleshly Conversation one with another, which he marked to be Lies, by their Wil-

Willingneſs to Die; and thereby he coming to be Converted, became an Eminent Teacher of the *Chriſtians*, *Baron. Anno* 164. *numb.* 2. *Euſeb. Lib.* 4. *Cap.* 16.

At *Lyons* in *France* there did go forth a Proclamation, that the *Chriſtians* might not dwell in their Houſes, nor that they muſt not Converſe in the Streets, nor ſhew their Faces; which being impoſſible for them to perform, their Sufferings became exceeding great; and in the mean time ſome of the Slaves gave out, that the *Chriſtians* lived in filthy Laſciviouſneſs among themſelves. In this Perſecution there was one *Lucius* put to Death, for reproving the Judge for putting the *Chriſtians* to Crueller Deaths than any Tranſgreſſors.

The Fifth Perſecution.

In the Year Two Hundred and One did the Fifth Perſecution begin, under the Emperor *Severus*, which was thus in part occaſion'd, to wit, when the Emperor had a War, and had gotten a Victory, the *Chriſtians* kept themſelves ſtill and quiet, without making Tokens of Joy with Fires, May-poles, or other Triumphs, according to the Manner of the *Heathen*; whereupon they accuſed the *Chriſtians* out of Envy, as if they deſpiſed and hated the Emperor; and the rather, becauſe the *Chriſtians would not Swear by his Fortune*, *Tertul.* pag. 30, 127.

In thoſe Days it was the Manner among the *Chriſtians*, not to go to any Comedies or Stage-plays; for they underſtood, that if they did forſake the Devil and all his Works, with the World, that then they muſt forſake Comedies and Stage-plays: Moreover the *Chriſtians* ſaid, *We renounce your Shews, as*

we condemn their divers Originals by the Knowledge we have, that they are Effects of Superstition and Idolatry.

The Sixth Persecution.

In the Year Two Hundred Thirty Seven did the Sixth Persecution under the Emperor *Maximinus* arise, who partly out of Envy to his Kinsman *Alexander*, who had been favourable to the *Christians*, did persecute the *Christians*, in which Persecution there were many put to Death; for the *Heathen* in those Days were so spightful against the *Christians*, that when there was an Earthquake, or a Storm, or the like, they laid the Blame upon the *Christians*, saying, *Their Gods were angry, because their Honour went to nothing through the* Christians. This Emperor did not Reign very long, therefore did this Persecution cease the sooner.

The Seventh Persecution.

In the Year Two Hundred Fifty Three did the Seventh Persecution arise under the Emperor *Decius*, who with excessive Cruelty did persecute the *Christians*. In this Persecution several of the Bishops were put to Death; and such as were the chief among the *Christians* did they Torture with many Torments, and plundered the *Christians* Houses, and that which the Plunderers did not esteem they burned. In this Persecution many suffered Martyrdom, some being Burned, some Beheaded, (Women as well as Men) some Whipt to Death, and some Soldiers for encouraging these Martyrs in their Sufferings, were put to Death. In this Terrible Persecution several departed from the Faith for fear of the

the Torments, yet afterwards came to be reſtored again. The Sufferings of the *Chriſtians* were great under this Emperor, but his Days were alſo ſhortned; for he had not Reigned Two Years, but was caught in a Quagmire, where he met with a Check or Reproof for his Cruelty.

Note, *A particular Account of the Terrible Torments is mentioned towards the End of this Book.*

The Eighth Perſecution.

In the Year Two Hundred Fifty Nine did the Eighth Perſecution ariſe under the Emperor *Valerianus*, who put forth a Proclamation againſt the *Chriſtians*, wherein he forbad their Meetings; and when this Proclamation of Order was not obſerved, then did there follow a great Perſecution of the *Chriſtians*, in which there were very many put to Death; and ſome were Baniſhed; and the Chriſtians Converted ſome of the *Heathen* in the Places to which they were Baniſhed: But the Emperor under whom the *Chriſtians* thus ſuffered, did not go unpuniſhed for his Cruelty; for he was taken Priſoner by the King of *Perſia*, who made uſe of him for a Footſtool when he got upon his Horſe.

The Ninth Perſecution.

In the Year Two Hundred Seventy Three did the Ninth Perſecution ariſe under the Emperor *Aurelianus*; but this Perſecution was not ſo great as the other, becauſe he was cut off by Death, ſoon after he had determined the ſame; yet in this Perſecution was *Felix* Biſhop of *Rome* put to Death, with ſeveral others.

The

The Tenth Persecution.

In the Year Three Hundred and Two began the Tenth Persecution, which was so great, that it exceeded all that had been before it, not only in Cruelty, but in Continuance; for it continued 12 Years. *Eusebius* (who lived at that time) writes of it at large in his *Ecclesiastical History*, saying, *It was Occasion'd through the Freedom of the* Christians, *who were come into great Reputation, and were put in Places of Office, to Rule in Countries and Cities; but through their Prosperity and Voluptuousness, Brotherly Love came to decrease, and Haughtiness and Pride got up; and instead of Worshipping of God, an Insolent Authority begun to get up in the Church of the* Christians. And at that Time the Emperor *Diocletian* gave forth a Proclamation, wherein he commanded, *That all the* Christian *Churches should be pulled down, and the Holy Scriptures burned, and that the Christians should be turned out of their Places*; with other such like Things.

After that there came another Order, *That they should cause the chief of the Church to offer unto Idols, or else such as resisted were to be put to Death*; and some were constrained to offer.

This Persecution begun as a little Spark, but it spread over the whole Church; and the Persecution was so hot and great, that the Persecutors themselves were troubled, if not wearied. In *Syria* there were so many of the *Christians* in hold, that their Prisons were filled with them, and with Joy they went unbound to their Death.

Eusebius writes, how that many of the *Christians* had their Ears cut off, and their Noses slit, and other of their Members cut off also: But they who caused

caused it to be thus done unto the *Christians*, did not escape the Hand of the Lord; for *Diocletian*, who had endeavoured to root out the Name of *Christianity*, did nevertheless see in his Old Age, that the *Christians* flourished, at which he was troubled, and kill'd himself. *Baron. An.* 3. 6. *Numb.* 5. *Chron. fol.* 80. Euseb. *lib.* 8. *cap.* 18. *lib.* 9. *cap.* 10.

And *Maximinianus*, another Persecutor, was terribly perplexed with Pain in his Bowels, and other Misery which came upon him; and the Hand of the Lord was heavy upon others who had persecuted the *Christians*; yea, and some were made to confess, that they deserved those Judgments from the Hand of the Lord.

Thus it is evident, that while the Emperors Ruled, and had Power, *Christians* suffered, and were Persecuted; but afterwards growing numerous, and coming to have the outward Power in their Hands, they became Persecutors of such as they counted Hereticks, and were rather Crueller than the *Heathen*, as may be seen by the Cruelties they inflicted upon the *Protestants*; a particular Relation of which is at the latter end of this Book.

CHAP.

CHAP. III.

Concerning Councils gathered before there was a Pope; also, what Decrees they made; and Papists reproved that say, None gathered Councils since Peter, *but the* Pope.

THE first Council was of the Apostles, *Acts* 16. *Anno* 46. amongst whom *James* gave his Judgment, unto whom they all agreed, and wrote accordingly to the Brethren. *So that* Peter *was not the Head of the Church*, as the Papists pretend, and cause many to believe.

Again, when *Paul* came to *Jerusalem*, (*Acts* 21.) *Anno* 56. he went with the Brethren unto *James*, where all the Elders were Assembled; and there they determined what they thought best to be done.

In the Year 63. after the Death of *James*, the Apostles from every place gathered themselves together at *Jerusalem*, and chose *Simon Cleophas* in his stead.

Ninety Nine Years after Christ, there were two Synods summoned in *Asia*, where *John* the Evangelist was present.

One Hundred and Sixty Years after Christ, there was a Synod in *Ancyra* in *Galatia*, gathered together of the Faithful, not by the Universal Pope.

In the Year 179. the Brethren in *France* Assembled together.

Anno 328. A General Council was called at *Nice* in *Bythinia* of Three Hundred Bishops, by *Constantius Magnus*, not by the Universal Pope.

Anno

Anno 350. A General Council was summoned at *Sarmi* by *Constantius* and *Constance* the Emperors.

In the Year 355. *Constantine* the Emperor commanded the Eastern Churches to meet at *Nicomedia* in *Bythinia*, the Western at *Arminium* in *Italy*.

Anno 399. A Council of an Hundred and Fifty Bishops met at *Constantinople*, by the Commandment of *Theodosius Magnus* the Emperor.

Anno 450. A Council of Six Hundred and Thirty Bishops held at *Calcedon*, by the Commandment of *Martianus* the Emperor.

CHAP. IV.

Concerning some of the Decrees of the General Councils, after the Apostacy began to spread over the Church; and how they Contradicted and Excommunicated one another; and what Idolatrous Institutions some of them set up, contrary to the Councils and Assemblies of the Apostles and Brethren we read of in the Scriptures.

IN *Asia* sundry Synods were held, in which *Montanus* was Excommunicated, and his Heresie Condemned, *Euseb. lib.* 5. *cap.* 14.

Anno 193. There was a Synod held at *Rome*, touching the Celebration of the Feast of *Easter*, where *Victor* Excommunicated all the Eastern Churches, *Euseb. lib.* 5. *cap.* 23.

Anno

Anno 195. There were Five or Six Synods held in sundry Parts of the World about the Celebration of the Feast of *Easter*, in which the Bishop of *Rome* had no more Authority than the other Bishops; he in his City, and they in theirs were chief; and when he went about to Challenge Authority over the *Eastern Churches*, *Irenæus*, Bishop of *Lyons* in *France* reproved him for it, *Eusеb. lib.* 5. *cap.* 23.

There was a Synod held at *Carthage*, which is said to have erred about the Re-baptizing of Hereticks.

In the Year 287. There was a Council of Three Hundred Bishops call'd together at *Sinuessa*, where the Bishop of *Rome* was Condemned for denying Christ, and Sacrificing to Idols.

In the Year 311. There was a Council held at *Neocæsaria*, where among other Things, it was decreed, *That none should be made a Priest before he was Thirty Years old.*

Constantine called a Council to remove the Dissention risen among Bishops.

In the Year 330. A General Council was called at *Nice*, of Three Hundred and Eighteen Bishops, by *Constantinus Magnus*, where they Condemned *Arrius*, debated the Controversie about *Easter*, and laid down a Form of Faith, *&c.*

Silvester called at *Rome* Two Hundred and Eight Four Bishops in presence of *Constantine*, where they laid down Canons for the Government of the Clergy.

In the Year 336. A Council held at *Eliberis* in *Spain*, in the Time of *Constantine*, decreed, That the Usurer should be Excommunicated; That Tapers should not burn in the day-time in Church-yards; That Images should be Banished the Church; That

That nothing should be painted upon the Wall to be worshipped.

In the Year 340. The Council of *Gangra* Condemned the Heretical Opinions of *Eustatius*, and allowed the Marriage of Priests.

A Council held at *Carthage* decreed, That there should be no Re-baptizing; and that Clergy-men should not meddle with Temporal Affairs.

A Council of *Arrian* Bishops met at *Antioch*, where they endeavoured to abrogate the *Nicene* Creed. Note, *One Council throwi down what another sets up.*

Anno 350. A General Council was summoned at *Sardis*, for the hearing of them whom the *Arrians* had Exiled; the Council Restored them, and deposed their Accusers, Condemned the *Arrians*, and Confirmed the *Nicene* Creed.

Anno 355. A Council of *Arrians* held at *Sirmium*, Scourged *Osius*, and made him Subscribe to *Arrianism*.

A General Council was summoned to meet at *Millain*, where the Eastern and Western Churches brawled about *Athanasius*, and dissolved the Council, agreeing upon nothing.

Anno 368. A Council at *Laodicea* decreed, That the Laity or common People should not chuse the Priest; That Lessons should be Read in the Church between certain Psalms, and Service should be Read Morning and Evening; That the Gospel should be Read, with other Scriptures, on the *Sundays*; That *Lent* should be observed Righteously; That *Christians* should not Dance at Bride-houses.

A Council was called at *Illyricum*, where the *Trinity*, *Three joined in One*, was confessed.

A Council held at *Valentia* in *France*, decreed, that Priests should not Marry.

The

The first Council held at *Telledo* in *Spain*, decreed, that Priests should Marry.

Note, *One of these Councils have Erred, though the* Papists *say, they could not Err.*

There was a Council held at *Calstedon*, where *Chrysostom* was condemned of Spite, and for no Crime.

A Council was call'd at *Cyprus*, where through the Spite of *Theophilus* Bishop of *Alexandria*, the Books of *Origen* were Condemned.

The third Council held at *Carthage* decreed, that the Clergy in their Years of Discretion, should either Marry, or Vow Chastity; and that the chief Bishop should not be called Prince of the Priests, or Highest Priest, but only the Bishop of the chief See, (that is, Seat.)

A Council held at *Hippo*, decreed, that Bishops and Priests should look well to their Children; that the Head Bishop of the Head See should not be called the chief Priest; and that no Scripture should be Read in the Church, but Canonical, that is, such as they approved by exact Rule.

The Council held at *Taurinum*, was for the Reformation of the Clergy, which was then corrupted; *but now much more.*

The Council of *Malta* condemned the *Pelagians* and *Donatists*, and concluded that Infants were to be Baptized.

The Council of *Agatha* decreed, that none should be made Priests, before they were Thirty Years old; and that the Clergy should wear such Attire as became their Profession; with many other Constitutions.

The

The first and second Council held at *Vasio*, decreed, that in such Churches where Preachers were not, the Deacons should read Homilies.

A Council held at *Carpentoratte*, decreed, that the Bishop should not poll the Parishes.

A Council held at *Venice*, decreed, that no Clergy-man should be at Wedding dinners, Dancing, and hearing of wanton Sonnets, or vain Songs.

All the Bishops of *Affrick* came together by the Commandment of *Honorius* the *Arrian*, where his Heresie was confirmed, and Four Hundred Forty Four Bishops Exiled or Banished.

Anno 409. A Synod of Seventy Bishops were called together at *Rome*, where the Canonical Scriptures were severed from such as they counted *Apocrypha*.

A Synod met at *Epaunia*, decreed, that no Clergy-man should either Hunt or Hawk; and that throughout the Province, such Divine Service as the Metropolitan, or the chief City liked of, should be retained. *Euseb.*

Note, *The Apostles decreed no such Thing as this, that we read of in Scripture.*

A Council held at *Aurelia*, decreed, that *Lent* should be solemnly kept before *Easter*, the *Rogation*, with the *Ember Days*, about the *Ascension*.

A Council held in *Gerundia* in *Spain*, decreed, that every Province should observe one Order of Divine Service; that Baptism should be ministred only at *Easter* and *Whitsuntide*, and at other times, if Necessity so required; and that the Lord's Prayer should be said at Evening and Morning Prayer, *Euseb.*

A Council held at *Cæsar Augusta*, Accurſed ſuch as received the Sacrament, and eat it not in the Church.

A General Council was held at *Conſtantinople*, which decreed, that *Mary* ſhould be called the Mother of God.

The firſt and ſecond Synods were called at *Lyons*, for the removing of Schiſm raiſed in the Church.

Six Synods were held at *Rome*, touching the Election of a Biſhop, and the Preſervation of *Church Goods*.

CHAP.

CHAP. V.

Concerning the State and Condition of the Church, as it was before there was an Universal Pope: Also what Degrees and Institutions were made by Bishops for the first six hundred Years after Christ; and how the Apostacy began to overspread the Church.

NOvatus a Priest of *Rome*, two hundred fifty four years after *Christ*, abhorred second Marriage, he was condemned as an Heretick, at a Synod held at *Rome* the same year, *Euseb. lib. 6. cap.* 48.

Apostolici, were Hereticks in *Pisidia*, who, two hundred and fifty years after Christ, condemned Marriage, and said, the Apostles were unmarried Men; *which is a Lye, for several of the Apostles were Married Men*, Aug. lib. de Hæres. Epiph Hær. 61.

Origenists, were Hereticks (*Anno* 274.) they prohibited Marriage, but committed Fornications, and all Uncleanness, and Filthiness, and rejected some Books of the *Old* and *New Testament*, which made against them, *Epiph. Hæres.* 63.

About three hundred and ten years after Christ, one *Lucina* a Holy Maid of *Rome*, dying, made *Marcellus* Bishop of *Rome* her Heir, and gave him all her great substance. *From that time forth* (saith *Polidore*, lib. 6.) *the Bishops of* Rome *were greatly enriched, and then came to be puffed up in Pride, which Riches the Apostles denied*, Pol. lib. de Incent. cap. ult.

In the Year three hundred and ten, *Maximus* was Bishop of *Jerusalem*, he was the means, with *Helena*,

that the Croſs of Chriſt was found. *So there was no Croſs before among the Apoſtles*, Socrat. 1. cap. 6. 9.

In the Year 308. *Dioclesian* the Emperor of *Rome* was ſo puffed up with Pride, that he would needs be Worſhipped as God, ſaying, he was Brother to the Sun and Moon; and adorned his Shoes with Gold and Precious Stones; he commanded the People to kiſs his Feet, which Practice the Popes afterwards followed. *And this Emperor cauſed the* Chriſtians *to be perſecuted in the tenth Perſecution*, Euſeb. lib. 7. c. 29. lib. 8. c. 2, 3, 14, 19. Soc. lib. 1. c. 2.

In three hundred and eighty years after Chriſt, the Name *Catholick* beginneth, being inſtituted by *Damacius* a Biſhop of *Rome*.

In the Year 391. Set Hours to Prayers inſtituted by St. *Jerome*.

In the Year 394. in Biſhop *Siricius*'s time, the Word *Maſs* was brought firſt into the Church.

In the Year 498 *Anaſtatius* Biſhop of *Rome*, Decreed, that Men ſhould ſtand up at hearing the Goſpel read.

In the Year 412. *Cirillus* ſucceeded *Theophilus* in the See of *Alexandria*; and withal, he challenged to himſelf more Authority than ever any other Biſhop before him; from that time forth he took to himſelf alſo the Government of Temporal Matters, and baniſhed all the *Jews*. *And this Biſhop was contrary to Chriſt's Command*, which ſaith, *You are Brethren*.

Felix of *Rome*, appointed the Feaſt of *Michael* the *Arch-Angel*, called *Michaelmas*.

In the Year 528. *Juſtinian* inſtituted Swearing by the Goſpel. *Here Swearing came in.*

In the Year 533. *Agapetus* Biſhop of *Rome*, firſt Commanded the People to go a Proceſſioning, and

to

to follow the *Cross. Plat. Polit. Deborus*, &c. *This is contrary to Christ and the Apostles.*

Philosophy was not taught in *Christian* Schools before (nor in the time of) *Justinian* the Emperor, who began to Reign in the Year of Christ, 527. *Part 2. chap. 26. p. 89. 90.*

In the Year 560. *Gregory* Bishop of *Rome*, Commanded, That neither Flesh, nor any thing that hath Affinity with Flesh, as Cheese, Butter, Milk, Eggs, &c. should be eaten on such days as are appointed to be fasted on.

In the Year 569. King *Conval* had always a Silver Cross carried before him, and caused Crosses to be first set upon every Steeple in *England*.

In the Year 578. *Pelagius* Bishop of *Rome*, Decreed, that Sub-Deacons should either leave their Wives, or else their Offices. *All this is contrary to the Apostles.*

In the Year 590. *Gregory* Bishop of *Rome*, approved and allowed the Feast of *Trinity*, *Gulielm. Durand.*

In the same year he set up Prayers for Saints, Sacrifices for the Dead, and *Purgatory* in the Church.

In the Year 595. a certain wicked Woman, an Empress, requested of *Theodore* Bishop of *Rome*, that Images might be set up in their Churches, and it was agreed that it should be, by the said *Theodore* and his Council. *This is contrary to the Primitive Church.*

In the Year 600. *Benedictus* was the first Founder of the Order commonly called St. *Benedict*; he presumed to invent new ways, which all the Godly Fathers before him never thought of.

Johannes, Patriarch of *Constantinople*, put forth himself, and would needs be called the Universal Bishop of the World; but the Bishop of *Rome* in no

case would suffer that, but put a stop to it; but after the Bishop of *Rome* could take it to himself.

CHAP. VI.

Concerning the several Relicks and Superstitious Practices in the Church of Rome; *who were the first Institutors of them; and what, and how much of their Idolatry is still upheld by the* Protestant *Professors in* England *at this Day, which was set up since there was an Universal* Pope.

IN the Year after Christ six hundred and two, *Phocas* Murdered *Mauritius* his Master, the Emperor, and slew two of his Sons, and put his Daughters and his Wife to Death: And then this *Phocas*, this Murderer, was Crowned Emperor; and *Boniface* the third, Bishop of *Rome*, he obtained of this Murderer *Phocas*, to be the Universal Bishop over all the Bishops, and so that the Bishop of *Rome* should be called Pope. *And here the Pope came in by Murder. Platina Christ. Misseas Hen. Pantaleon. &c. Epist. lib. 4. Epist. 32, 33, 34. cap. 76. 77.* See *Becon*, fol. 295. And then the Bishop lost the greatest part of *Christendom*, and all the Churches went together by the Ears about him, and the Emperor lost the greatest part of his Empire. *And here you may see the Pope was set up six hundred and two years after Christ*: and the Pope (in the Year 605.) first Decreed, that white Linnen Clothes should be laid on the Altar.

And

And further (in another Author concerning *Phocas*, which Murdered *Mauritius* his Master, who was a Noble and Virtuous Man) he obtained, through Treason, the Empire; he also treacherously slew his Children, that none of his should claim the Crown after him; This Murdering Tyrant set up the Bishop of *Rome*, contrary to Christ's Command, who said, *You are all Brethren.*

And so the Bishop of *Rome*, *Boniface* the third, *Lucifer* like, exalted in Pride above all his Fellow Bishops, challenged to himself the Supremacy and Authority, That he, and his Successors after him for ever, should be taken for the chief Bishop, and Universal Head of the Church throughout all the World; and that from that day forward, the Church of *Rome* should be called the Head Church of all the whole World; and that the Church of *Rome* should be in Subjection to no other Church, but that all other Churches should be in Subjection to it: For until that time, *Constantinople* Church was counted the highest, where the Emperor dwelt (and before that time, the Church in *Jerusalem* was called the highest) for *Constantine* was a *Christian*, but in *Rome* there was *Heathen* Emperors a long time after Christ, *Otho. frisin Gen. Chron. lib. 5. cap. 8. Marrian Scot. in Anno 608. Usperg. in Phoca. Becon. fol. 295.*

It is before Recorded, that *Joseph* of *Arimathea* first Preached the Gospel in *England*, amongst the *Britains*, in the Year 64. and about six hundred and two, the Pope sent over to them *Augustine* to spread his Doctrine, with his Silver *Cross*, *Litany*, his *Procession*, *Images*, *Relicks*, *Canticles*, and *Books of Ceremonies*, charging the *Britains*, that they did many things contrary to the Custom of the Church of *Rome*, in their Preaching, Baptism, and keeping of

Easter, &c. and that they regarded not Mahi's Traditions; but the *Britains* refusing to follow his Commands, he threatened them with War, and to revenge it by Death, which immediately ensued. Read *Beda* in his Ecclesiastical History of *England*, the second Book and the second Chapter.

Here all People may see that Christianity *was Planted in* England *some hundreds of years before the Pope's Rudiments, Canons, Decrees, Litany, Procession, and Images, with the rest of his Trumpery, came into* England, *who Lyeth, in saying, that* Christianity *was first in by them, who came in by Murder and the outward Sword, and hath held up his outward Traditions by Murder, and the outward Sword ever since*, Chron. Ranulph. Chest B. c. fol. 323.

In the Year 606. *Boniface* the Fourth Instituted the Feast of *All Souls* and *All-Saints*, and he got the Temple of *Phocas* built by *Agrippa*, and Consecrated it to the Virgin *Mary* and all the Martyrs, *Platina*, *Polidore Bec. fol.* 355.

In the Year 645. at *Rome* (where *Melitus* was present) it was ordered, that Monasteries should be erected in *England*, in *Boniface* the Fourth's days.

In the Year 637. *England* first divided into Parishes.

In the Year 640. *Lent* was first set up in *England* in Pope *Severinus*'s time. *Cantwabervus* King of *England*, commanded the People to keep *Lent* in *England*, *Sigeb. in Chron. Runcah.*

In the Year 643. Pope *Martin* the first ordained, that a Man should not lie with his Wife, till the Priest had hallowed or blest his Bed; and the same Year he ordained *Mass* to be sung openly with a loud Voice; and that Churches should be trim'd and dress'd in Holy-days, *Pal. Paulh. Bec fol.* 322.

In

In the Year 630. Pope *Eugenius* the first, ordained, that Monks should be shut up in *Cloysters*, for before that time they did go up and down, *Eusch. Chron. Cranz.*

In the Year 603. Pope *Sabinianus* commanded Lamps should be kept continually burning in the Churches; he also instituted Bells in the Church, and called them *Saints Bells*, *Plat. Albert. Cranz. de Barns*, &c.

He also Decreed (in the same year) that the People should be assembled together to their Service by ringing of Bells, *Plat. Durand. de Barn. Plantal.* Bucfol. 322.

In the Year 636. the University of *Cambridge* Founded or enlarged by *Segebert*, King of the *East Angles*. *So these things are not set up by the Apostles, but by the Pope.*

In the Year 622. *Honorius* Decreed, that none should keep company with Excommunicated Persons; he also devised the Feast of the *Exaltation of the Cross*, Plat. Pan Bec. fol. 355.

In the Year 622. about this year, being fifteen years after the Pope, came *Mahomet* the *Turk*.

In the Year 655. the first *Cross* was set up in *England*, by *Oswald* King of *Northumberland*, who fighting against *Cadwalda*, in the same place set up a *Cross*, kneeling and praying there for Victory.

In the Year 653. Pope *Vitelianus* brought in Organs first into the Church, to make the People merry, *Chron. Polat. Plat.* &c.

Eugenius the Fourth, was the first that appointed Bishops to have Prisons of their own to punish People in.

In the Year 664. a Controversie was in *England* about the observing of *Easter*.

In

In the Year 676. Pope *Leo* the Second, devised the *Pax*, and that it should be kissed by the People, *Plat. restitutus*.

In the Year 684. the Election or Chusing of Popes without the Emperors Approbation was granted by the Emperor. *Whereby it may be noted, that before that time the Emperor had Power to chuse the Pope.*

In the Year 666. Pope *Benues* the Second, obtained of the Emperor *Constantine*, that the Bishop of *Rome* for ever after should be taken of all Men for Christ's true Vicar on Earth, and St. *Peter's* lawful Successor, *Eusebius Rid. Achilles Reminius Sebastianus Frans.* &c. *Bec. fol.* 295.

This Pope also brought it to pass, that the Bishop of *Rome* only should be called Pope, that is to say, Father of Fathers; for before that time, all Bishops generally were called Popes.

In the Year 684. Pope *Sergius* the First, invented the *Agnus Dei*, and commanded that it should be sung of the Clergy and People together at the Communion, *Plat. Durand. de Rit. Bec. fol.* 341.

The same Pope in the same year, devised first the Clothes of the Saints to be left for Relicks, and confirmed the Feast of the Purification of the Virgin *Mary*, *Segeb. Plat. Bec. fol.* 336.

In the Year 724. a Council of Pope *Gregory's* the Second, was against Marriages of Priests, and was for the Worshipping of Images in *England*.

In the Year 729. the same Pope confirmed the having of Images in the Churches, and Excommunicated the Emperor for abolishing them, and stirred up his Subjects to Rebel against him, *Blondus Chron. Bec. fol.* 324.

In the Year 752. Pope *Zachary* devised Oyl for the Lamps, and invented the Priests Appatel, *Cran. Acoil. Bec fol.* 304.

In

In the Year 768. Pope *Paul* the first devised the Service for *Lent*.

The same Pope also commanded, that in the time of *Lent*, the Divine Service should be done before the sixth hour in the Morning.

Pope *Constantine* the Second Decreed, that no Lay-man should be Pope; also, he condemned the seventh Council of *Constantinople* as Heretical, for condemning the Worshipping of Images; and wrote a Book of Worshiping Images, calling them Lay-mens Calenders.

In the Year 769. Pope *Constantine* condemned the Emperor for destroying Images, and made a Decree to establish them in their Churches, *Plat. Pol. Bec. fol.* 324.

In the Year 760. *Gregory* the Third commanded Oblations and Sacrifices to be offered by the Priests at their *Mass* for the Dead; and made a Law that Images should not only be had in Churches as Lay-mens Books, but that they should be Worshiped, and had in greater Reverence than ever they were, and whoever was of the contrary Opinion, should be condemned for a Heretick, [illegible] *Plat. Sabel. Becon. fol.* 324.

In the Year 772. Pope *Stephen* the Third Decreed, That Images should not only be had in Churches, but that they also should be sensed, *Sag. Plat. volat. Bec. fol.* 324.

In the Year 716. Pope *Adrian* the First, in his time there was a Council held at *Frankford*, in which it was Decreed, That whosoever did any Service in the Church, he should wear a Surplice upon his Back in Service time, and no Man to go in his common Apparel without a Surplice; no, not so much

as

as the Sexton, *Christ. Missaus Becon. fol.* 323. *These things are all contrary to Christ and the Apostles.*

The same Pope, about the same time, ordained the Impropriation of Benefices, and granted Privi-ledges to Monks, Nuns, Canons, and the Cloisters.

In the Year 897. Pope *Leo* the Third ordained Sencing; and a Council held at *Rothemage*, com-manded that the Altar should be senced after the Gospel, *Lib. Conc. Durand. Bec. fol.* 358.

The same Pope, in the same year, Decreed, That all *Sundays* should be kept Holy, *Volat. Pantal. Sabel.*

Pope *Leo* the Third appointed, That when the Child is either Christened or Bishopped, he should have but one God-father, be it a Man-Child or a Woman-Child, *De Consect. dest. cap.* 3. *Guli. Durand. Joan. Stell.* &c. *These things are all contrary to the Scriptures.*

In the Year 827. there was a Council held in the time of Pope *Paschalis*, at *Aquisgranum*, who or-dained, that no Ecclesiastical person should wear a-ny Sumptuous Garments or Rings, nor Ouches on their Fingers, but Bishops only, when they were saying *Mass* in their High-Priests Robes, *Christ. Mis-saus. lib. Conc. Becon. fol.* 333.

In the Year 834. the Feast of *Holy Trinity* insti-tuted by *Gregory*.

In the Year 848. Pope *Sergius* the Second, his Name being *Os porci*, that is, *Swines Snout*, or *Hogs Mouth*, he changed his Name to *Sergius*: And after that, the Popes of *Rome* took it for a special privi-ledge to change their Names; so that if he had been a Malefactor before he was Pope, he called himself *Boniface*, which signifies Goodness; and if he had been a Coward, then he termed himself *Leo*, a Lyon; and if he had been a defamed person, then he called himself

himself *Benedictus*, which signifies good Name and Fame, *Chron. Polichron*, &c. *lib.* 4. *cap.* 10. *de Inventor Cerum.*

In the Year 850. Pope *Leo* the Fourth ordained, That no Lay-man should come near to the Priest in the time of *Mass*, nor into the Choir, *Seg. Plat. Becon. fol.* 343. This Pope was the first that had the Golden Cross carried before him; *which is contrary to the Apostles.*

In the same year, in the same Pope's time, the Monkish Religion of the *Camaldinenses* was devised; their *Cowl* and *Cloak*, and all that ever they wear from Top to Toe was white; they were to go barefooted, and lie on the Ground: He also instituted the Feast of the *Assumption* of the Virgin *Mary*, that it should be kept Holy eight days, *Pol. Chron. Lib. Germ. Bec. fol.* 313. *Lib. Concil. Seg.* 7. *Joan. Functius.*

In the Year 858. this Pope *Leo* was the first that offered his Feet to kiss, to Princes, *Volat. Plat. rant. Becon. fol.* 298.

In the Year 870. Pope *Nicholas* about this time was the first that Decreed, that the Pope's Laws and Letters should be of equal Authority with the Scriptures; he also Decreed, That the Service should be in *Latine*, and that Priests should not Marry; he also Decreed, that *Gloria in Excelsis*, that is, *Glory in the Highest*, should be sung on *Maundy-Thursday* in *Lent*, *De Consist. dist.* 1. *glor. Becon. fol.* 343.

In the Year 860. Pope *Bennet* the Third commanded, that Priests should ware Apparel meet for their Degree; he also Ordained, that the Priests should be present at the Burial of the Bishops, and sing Prayers for their Souls, and that Bishops should do the like for them, *Fascic. temp. Chron. Becon. fol.* 304. *Chron. Plat.*

In

In the Year 871. Pope *Nicholas* made a Law, that no Wife should be held lawful, unless she was [illegible] blest with a Priest.

The same year, the same Pope first Decreed, that no Marriage ought to be in the time of *Lent*, *Grit. Chron. Becon. fol.* 331. *Which is now observed, and is contrary to the Apostles.*

There was also a Decree made in Council at *Modernense*, that for *Septuagessima*, or unto the *Octaves* of *Easter*, and three weeks before *John Baptist*; and again, that from *Advent* to *Twelfside* after *Christmas*, Marriages were forbidden to be Solemnized; and if any did Marry in those forbidden times, they should be separated, *Quest.* 33. *Chap.* 4. *non-parties.*

In the year 891. was the University of *Oxford* founded by King *Alfred*, which was before a place Dedicated to the *Muses*, *Isaacson. Chron.*

In the year 913. in Pope *Sergius* the Third's time, the Order of *Claumascences* Monks came up, and their Cloathing and Rule.

In the year 936. Pope *Theodore* Decreed, That Priests should Marry, and have their lawful Wives. Note, *This Pope's Decree is contrary to some former Popes; so that people may see, that one of them must needs err.*

In the year 956. Pope *John* the Thirteenth, whose Name was *Octavian*, he changed his Name, and was a vicious Pope, and made a Law, that others might change their Names.

In the year 958. *Abbingdon* Abby in *Berk shire* built by *Ethelwood*, *Isaacson Chron.*

In the year 958. Pope *John* the Thirteenth, made a Decree, That whosoever did affirm, that Christ and his Apostles had no possessions, neither in proper nor in common, the same should be taken for an Heretick

In

In the Year 960. *John* the Thirteenth, being Pope, lived not like a Bishop, giving himself wholly to all manner of pleasure; so that in his days it became a Proverb, *As merry as Pope John*: He gave himself to Whoredom, Adultery, Incest, Mumming, Hunting, May-games, Players, Robberies, Firing of Houses, Perjury, Dice, Cards, Robbing of Churches, even from his Youth; he misused his Cardinals, in cropping their Noses, thrusting out of their Eyes, chopping off their Fingers and Hands, cutting out their Tongues, and Gelding them, which was openly laid to his Charge in a Synod; and that he committed Incest with two Harlots being his own Sisters; that he played at Dice, and prayed to the Devil to send him good luck; he ravished Virgins and strange Women; he made the Palace of *Lateran* a Stew-house, and set up Stews and Brothel-houses; that he had defloured *Stephana* his Father's Concubine, and one *Rovera* a Widow; that he had put out the Eyes of *Benedict* his Ghostly Father, and used common Hunts; and that he wore Armor; that he took a Cup of Wine and drank to the Devil: But as he was Solacing himself without Rome on a certain Night with the Wife of a Valiant Man, he was by him taken in Adultery, and Wounded by him with a Dagger, so that he died in eight days. *Pageon of Popes. Yet this was one of the Papists Infallible Popes, which they say cannot err.*

In the Year 962. the Monastery of *Tavistock* in *Devonshire*, founded by *Ogar* Earl of that Country, *Isaac Chron.*

In the Year 966. the Cathedral of *Worcester* built by *Oswald* Bishop, *Isaac Chron.*

In the Year 969. the said *Oswald* built *Ramsey-Abby* in *Huntington-shire.*

In

In the Year 968. *John* the Fourteenth was the first that Consecrated Bells, upon the casting of a new Bell in the *Lateran*, the place where the Popes go their Procession; which Bell he gave his own Name.

In the Year 970. *Thorney-Abby* founded for Monks, by *Ethelwood* Bishop of *Winchester*.

In the Year 972. *Ramsey-Abby* in *Hampshire*, built by King *Edgar* for Nuns.

In the Year 973. *Wilton* Nunnery in *Wiltshire* built by King *Edgar* and his Daughter *Edith*, who was made the first Abbess.

In the Year 976. *Amsbury* Nunnery in *Wiltshire*, built by the Wife of King *Edgar*, *Act. & Mon.* page 102[illegible].

The Pope had three Crowns set on his Head; *which exceeds Christ, who was Crowned with Thorns.*

In the Year 1049. Pope *Leo* the Ninth, appointed the Priests Houses to be built near unto Churches, *Quest.* 12. *Chap.* 1. *Necess. Nauclerus Joan. Stel. de Barns, Becon. fol.* 305.

In the Year 1038. Pope *Gregory* the Sixth, in his time the shadowed Valley Order of Monks, under *Bennet's* Rule, with changing of Black Coats into Grey, were set up, *Chron. Poll. lib. Germ. Bec. fol.* 314.

In the Year 1040. Pope *Leo* the Ninth, made a Decree, that Subjects are not bound to keep their Oaths unto Princes, if they be Excommunicated either by the Pope or Bishop: *Yet the Papists say, the Pope is Infallible*: He also ordained, that Priests should say every days *Ladies Matters* openly in the Church, and on *Saturday* the whole Service should be of the Lady, *Sabl. Joan. Stel. Nauc. Guil. Durand.*

In the Year 1073. Pope *Gregory* the Seventh, Ordained, that from *Easter-day* unto the *Saturday* before

from the Feast of the *Trinity* there should be said at *Matins* but three *Psalms*, and three Lessons only, and at all other times nine Lessons.

In the Year 1049. *Leo* the Ninth was the first that presumed to make Saints, who made *Gerardus* a Bishop, a Saint, *Christ. Masæus Bec. fol.* 356.

In the Year 1050. Worshipping of the Virgin *Mary* was first occasioned by the Impiety of *Nestorius*, which is now held amongst the *Papists* for Catholick Doctrine, and confirmed by the Popes, together with the *with the Worshipping of Images, and painting Christ as a Babe in his Mothers Arms, to put People in mind, as they say, of the Worship due unto him; which in process of time was turned into the Worship of the Mother without the Son*; the Papist *Preachers and Writers inventing Praises, Epitaphs, and Religious Services to be said unto her, insomuch, that about the Year One Thousand and Fifty, a daily Office was instituted to the Blessed Virgin, distinguished by seven Canonical Hours.*

In the Year 1059. in the Council of *Lateran*, under Pope *Nicholas* the Second, was hatched and invented the Term of *Transubstantiation*: *And so not by Christ.*

In the Year 1089. a Council in Pope *Urban* the Second's time Decreed, that Priests should be contented with one Benefice at one time.

In the Year 1100. Pope *Leo*, Pope *Victor*, Pope *Honorius*, and Pope *Nicholas*, with others, invented and made the Sacrament of the Sign of Christ's Body and Blood, *The True, Natural, Real, Corporal, Carnal, Substantial*, &c. *and Body of Christ, God-Man, Flesh, Blood, Bones, Sinews, Guts and Loins, even as he was born of the Virgin* Mary, *and hanged on the Cross; so the Substance of Bread and Wine is turned into the Natu-*

rial Body and Blood of Christ, and so they handle him with their Hands, and put him into their Mouths.

In the Year 1125. About this time the Popes Legate envying Married Priests at *London*, was found in Bed the same Night with a Strumpet, *Isaac. Chron.* 318. *Ranulphus Cestrensis, Pol. in Hist. Ang. Chron.*

In the Year 1120. Pope *Calixtus* ordained, That no Lay-man should meddle with the Tenths, under pain of a great Curse.

Pope *Innocent* the second, Decreed, That Sub-Deacons, Deacons, and Priests should not Marry; and if they Marry'd, they were to lose their Benefices, *Dist. cap.* 18. *decretorum Joan. Lizard. Bec. fol.* 205.

In the Year 1100. Pope *Paschal* the Second, being chose Pope, would not take the place, till the People had cry'd three times, Saint *Peter chuseth thee*, then having a purple Robe on him, and a Mitre on his Head, he was brought on a white Horse to *Lateran*, where he received the Pope's Scepter, and had the Girdle put about him, whereon were hanged seven Keys, and as many Seals, *Pageon of Popes. Here peoples Ignorance may be seen; and* PAUL *or* PETER *ever deckt in this manner with the Pomps of this World. No, no, poor ignorant people!* PETER *denied the Glory of the World.*

In the 1110. *Petrus Heremita*, a *French man*, of the City of *Amilas*, first of all devised Beads to lay Ladies *Psalteryon*, *Christ. Pol. Becon. fol.* 334. *And* not Christ, *nor the* Apostles.

In the Year 1120. Pope *Calixtus* the Second, pronounced all such Excommunicated, as took Money either for Baptizing or Burying.

In the Year 1261. Pope *Alexander* the Third compelled the Emperor to lie down, and he set his

Foot

foot upon his Neck, crying out with a loud Voice, *Thou shalt go upon the Adder and Cockatrice, Lyon and Dragon thou shalt tread,* Nauclerus Sabel. Jac. Char. Bec. fol. 298. *Hearken people what he calls the* Christian *Emperor.*

In the Year 1170. Pope *Honorius* the Third, in his time were set up the *White Fryars* and *Grey Fryars*, with Cloaks, and no Shoos, *Lib. Germ. Pol.*

In the Year 1170. the same Pope Ordained, that none should be Saints, except they were first Canonized, and admitted to be Saints by the Bishop of *Rome's* Bull; and from that time the Popes began to make Saints. Under the Reign of *John* the Twenty Second, they made above Five Thousand Saints, as they called them; *so not Christ. Dec. 3. tit. Chap. 45. Reliq. Polid. Pantaleon, Becon. fol.* 357.

In the year 1195. Pope *Innocent* the Third, Decreed, That all the Apostles Eves should be fasted on, except *Philip* and *Jacob*, and *John*; and this Pope invented the *Pixes* and *Boxes* to put the Sacramental Bread in, *Paul. volat. Phri. Pantal.*

In the year 1195. the same same Pope Crowned *Otho* the Emperor, and afterwards deposed him again, and said, *It lies in my power to set up, and pluck down Emperors, Kings and Princes at my pleasure; for all power is given unto me, both in Heaven and in Earth,* Sebast. Frank. Chron. teton fasc. temp. Paulis *Phrig. &c.* Bec. fol. 298, *Mark people, this is* Lucifer *in his pride, this is not* Peter *in his Chair*; Peter *used no such Language nor Authority.*

In the year 1193. the same Pope Decreed, that the Cardinals should for ever wear red Hats, *Jour. Lor. Chron. Stel. Christ. Massaus.*

In the year 1195. the same Pope Ordained in the Council of *Lateran*, that whensoever the Sacra-

ment of the Altar is carried about, there ſhould be born before it a Bell ringing, with a Light, to cauſe the people to look down and Worſhip it, *Jacobus de Viſaco Becon. fol.* 329.

In the year 1024. *Guido Aretinus* deviſed firſt of all Prick-ſong in the Church, (*viz.*) theſe ſix Notes, *Ut, Re, My, Fa, So, La*, Chriſt. Maſſæus, Bec. fol. 335.

In the year 1214. Pope *Honorius* the Third, commanded that the *Miſſal* Bread ſhould be heaved and lifted up above the Prieſt's Head at a certain time, and that all the people ſhould fall down and Worſhip it; *and ſo not God*, Extrade Seleb. Miſſ. Biel. ſuper Can. Miſſæus, Lect. 4. 9 Dec. 3. Chap. 10.

In the year 1214. the ſame Pope commanded, that the Sacrament of the Altar ſhould be Worſhipped and kneeled unto, and that it ſhould be born unto the Sick in a moſt reverent ſort; yea, and that with Candles lighted, though at Noon-day. *This was in a time of Darkneſs.*

In the ſame year Pope *Honorius* aforeſaid, Decreed, That a Woman might be ſeparated from her Husband, if ſhe did not like him.

In the year 1215. Pope *Innocent* the Third, did firſt of all forbid, that the Lay-people ſhould receive their Communion in both Kinds.

In the ſame year, the ſame Pope diſallow'd the Decrees of Pope *Julius* and Pope *Gregory*. *See (theſe counted Infallible that cannot Err) how they contradicted one another.*

The ſame Pope Decreed, That Fonts ſhould be hallowed, and Bells Chriſtened; and no Prieſts ſhould wear a Beard or long Hair.

In

In the ſame year, Pope *Innocent* the Third, Ordained Auricular Confeſſion, that all Men, Women and Children, as they are at Age, ſhould confeſs their Sins to the Prieſt, at leaſt once in the year, *Paulus phri. Maſſ. Polyd. fol.* 332.

In the ſame Pope's time, the croſſed Fryars Order was ſet up, who wore a black Cope; and carried a Croſs in their Hands, *Cron. lib. Germ.*

In the year 1225. in the ſame Pope's time, was the Order of the Nuns of St *Clare* invented. *Theſe things Chriſt and his Apoſtles did not Decree.*

The ſame Pope, amongſt other Devices in his time, brought in this, that Lights ſhould burn in the Church before their God's Body.

In the year 1220. in the ſame Pope's time, the Order of Black Fryars came up, *Lib. Ger. Joan. Laz. Pol.* &c.

In the year 1225. *Gregory* the Ninth, appointed the Feaſt of the Nativity of *John Baptiſt* to be kept Holy; and the ſame year he Ordained *Salve Regina* to be ſung in the Churches with all Devotion, *Chron. Ger. Bec, fol.* 355.

In the year 1242. Pope *Innocent* the Fourth, Ordained the Feaſt of the Nativity of *Mary* the Virgin, with the *Octaves* thereof, *Volat. Sabel. pant. Bec. fol.* 355.

In the year 1244, Pope *Urban* the Fourth, Ordained the Feaſt of the Sacrament of the Altar, with Indulgences and Pardons, and ordered to be kept Holy the *Thurſday* after *Trinity-Sunday*, and the Feaſt of *Corpus Chriſti*, Chriſt. Maſſ. Joan. Stell. pol. pant. Bec. fol. 354.

In the year 1242. Pope *Innocent* the Fourth, in his time it was agreed in one Council at *Lyons*, what Holy-Days ſhould be kept Holy, *viz.* Sunday ſhould be

kept from *Saturday* at Noon till *Sunday* Night, and the Feast of the Nativity of Christ, of St. *Stephen*, and St. *John* the *Evangelist*, and *Childermas-Day*, called *Innocents*, and St. *Silvester*, and *Circumcision*, and *Epiphany*, with *Easter*, and the whole Weeks that go before and after, and the *Ascension* of Christ, of *Whitsontide* and the two days following, St. *John Baptist* and the Twelve Apostles Days, St. *Laurence* the Martyr, his Day, St. *Michael*, called *Michaelmas-day*, *All-Saints day*, St. *Martin*. All these the Pope set up to be kept holy (but not the Apostles) One Thousand Two Hundred Forty Two years at Christ. And a Council at *Tolletum* Decreed the keeping Holy the Feast of the *Annunciation* of the Virgin *Mary*, called *Lady-Day*, and the Feast of the *Nativity of Christ*, called *Christmas*, Lib. Concil. pol. d. Guil. Durand. Bec. fol. 356, *See you Protestants, who were the first setters up of your Holy-days.*

In the Year 1252. in *Innocent* the Fourth's time, the Bible was divided into Chapters.

In the year 1250 the *Priory* of *Austin-Fryars* founded by *Humphry* Earl of *Hereford*.

In the year 1253. Pope *Alexander* the Fourth, in his time was the Order of Begging Fryars confirmed. *This is contrary to the Apostles, who said*, Those that did not work should not eat.

In the year 1272. Pope *Gregory* Ordained, That at the chusing of a new Pope, the Cardinals should be shut up in a House, and should neither eat nor drink, till they had chosen a new Pope, when the old one was dead, *Christ. Masf. This was not the way of Christ and the Apostles, making of Ministers.*

And *Boniface* the Second, Ordained, that the Pope should be chosen in three days, lest the Church should want a Head. *So it seems Christ is not Head of his Church.*

In

In the year 1272. at a Council held at *Lyons*, the Conclave was set up, and bowing the Knee to the Name of Jesus instituted; *which Practice the Protestants follow.*

In the year 1276. Pope *Innocentius* the Fifth was Crowned in *Peter's* Church: This is contrary to Scriptures, and contrary to the Apostles, and *Peter*, when Christ chose them, or they chose others; in the Primitive times they had not Triple Crowns set on their Heads; no, nor Christ himself, who is King of kings, and Lord of lords, who testified against the World, that their Works were evil.

In the year 1286. Pope *Boniface* the Eighth, Ordained the Feast of the Four Evangelists, *Matthew*, *Mark*, *Luke* and *John*, to be kept Holy, *Fasc. temp. Christ. Mass. Joan. Bec. fol.* 356.

In the year 1290. Pope *Boniface* the Eighth appointed the year of *Jubilee* to be kept every hundred year, and granted that to all them that would go to *Rome* in the year of *Jubilee*, to visit the Temple of *Paul* and *Peter*, he would pardon them all their Sins. This Pope said, He was Lord of all the World, and all the Emperors, Kings and Princes owed Obedience unto him: Here is the Whore got on the Beast: *But this Pope Reigned like a Lyon, and died like a Dog; here was the end of this* Lucifer, *Ranulphus Cistriensis Polid. Bec. fol.* 358.

In the year 1290. the same Pope *Boniface* was carried on Mens Shoulders, exalted *Lucifer* like, with a naked Sword before him; and he lived like a Lyon and died like a Dog; he called himself the Lord of the World, both Temporal and Spiritual; and this Pope *Boniface* spake through a Reed through a Wall to the old Pope of *Rome*, to leave his Popedom;

dom; and the Pope thought it had been a Voice from Heaven, and so left his Popedom, and *Boniface* got up. *Now are these Fellows fit for* Peter's *Chair, or* Sodom's *Tower? Here is the Beast with his two Horns like a Lamb, spoken of in the* Revelations. *Albertus Irantzius Fasc. temp. Pant. Bec. fol.* 298.

In the year 1300. Pope *Boniface* the Eighth, made a prayer to be said daily before the Image of the Cross, and as many days Pardon as there are Gravel Stones in the Sea, and Grass on the Earth.

In the year 1297. Pope *Celestinus* the Fifth, in his time the Order of Monks came up, that their Cloak, Cowl and Cap should be Blew.

In the year 1286. Pope *Gregory* the Eighth, made a Decree, That none should take a Nun out of the Cloister to Marry her.

In the year 1336. in Pope *Clement* the third's time, sprung up a sort of Monks, their manner was to go from place to place, having a Banner upon a Crucifix born before them; they did pennance by scourging themselves with a great Cord-Whip, *Joan. Laz. Mapt. alm. Christ. Mass. Bec. fol.* 315.

In the year 1368. Pope *Urban* the Fifth, in his time the Order of the Jesuits was invented, and they were Lay-men addicted to prayer.

In the year 1390. Pope *Urban* the Sixth made the *Visitation* of *Mary* Holy-day.

In the year 1209. Pope *John* the Twenty Second, Ordained, That Bells should be Tolled every day thrice in the Evening, and that every Man should kneel down straitways, and say three *Ave Maries*, Chron. Joan. Stel. Becon. fol. 322.

In the year 1410. *John Wicliff* was Excommunicated at *Rome*, though he died in the year 1386.

In

In the year 1455. Pope *Calixtus* the Third invented the Feast of the *Transfiguration* of Christ, and commanded it to be kept with as large Indulgences as the Feast of *Corpus Christi*, Mat. Pol. Joan. Stel. pant. Becon. fol. 355.

In the year 1438. Pope *Alexander* and Pope *Eugenius* granted there is a *Purgatory* to purge Souls after this Life, and that they should confess the Bishop of *Rome* to be the Vicar of Christ, the Successor of *Peter*, and the Supream Head of the Church throughout the World.

In the year 1455, Pope *Calixtus* the Third, made a Decree, That every day at twelve a Clock, the Sexton should toll Noon, and so many as hear the Bells, straitways should say an *Ave Mary*, Phil. Bergon. Bec. fol. 332.

Durandus saith, that Bells be of such Vertue, that they stirred Men to Devotion, and preserved the Minds and Bodies of the Faithful from all danger; and it was his Opinion, that they drove away all wicked Spirits and Devils, *Ration. di. off. Bec. fol.* 322. *This is a lying imagination, and denies Christ who destroyed the Devil, and sets up a Bell instead of* Christ.

In the Year 1469. Pope *Sixtus* the Fourth, Ordained the Feast of the *Conception* of the Virgin *Mary* to be kept Holy, and the Feast of *Anne* her Mother, and *Joseph* her Husband, to be kept Holy, *Decretal. Extravagant. Joan. Liz. Bec. fol.* 356.

In the Year 1488. *Brazen-nose*-Colledge in *Oxford* was founded, by *William Smith* Bishop of *Lincoln*.

In the Year 1479. the cruel Inquisition began first in *Spain* by King *Ferdinandus* and *Elizabeth* his Wife. *The* Papists *hold, that the Fathers, the* INQUISTORS *cannot err.*

In

In the Year 1490. Pope *Leo* the Ninth, holding a Council at *Vercelli*, was one that presumed to make Saints. *So he put by Christ and canonized him.*

In the Year 1493. Pope *Innocent* was the first that preferred his Bastards to Honour; he made one of his Bastards a Prince of *Sicily*, and another a Cardinal, and another the Duke of *Spain*; he said, *Either the Pope shall spoil Philip of his Crown and Empire, or else Philip shall take from the Pope his Apostolical Dignity.* Amongst many other Decrees made by him, he Decreed Marriage of the Clergy to be disannulled for ever, *Isaac. Chron.* p. 308. *Note, here Wars arose from the lusts, as saith James, and here are the Fruits of him that denied Marriages.*

In the Year 1513. in Pope *Leo* the Tenth's time, they Cursed by Bell and Candle, *Book of Martyrs*, Vol. 2. p. 312.

And another Author says, it was brought up by a Council held at *London*.

In the Year 1537. the Concubines of the Priests are of Ecclesiastical Jurisdiction; by the Pope's Law they might have Concubines. *Yet these Popes do deny Priests Marriage, and yet allow them Concubines.*

In the Year 1003. the Opinion to think the *Mass* to help Souls in *Purgatory*, was confirmed by Pope *John* the Nineteenth, by reason of a Dream, wherein he dreamed that he heard and saw the Voices of the Devils lamenting and bewailing that Souls were delivered from them by saying of *Masses* and Dirges; therefore he did approve the Feast of *All-Souls*, brought in by another Pope; moreover he Ordained the Feast of *All-Hallows*, in the Year One Thousand and Three.

The

The Papists Conjurations of Salt.

I conjure thee, thou Creature of Salt, by the (Cross) *living God, and by the* (Cross) *true God, and by the* (Cross) *holy God, &c. that thou mayest be made a conjured Salt, to the Salvation of them that believe: and that unto all such as receive thee, thou mayest be Health of Soul and Body; and that from out of the place that shall be sprinkled, may fly away all Fancy, Wickedness and Craftiness of the Devil's Subtility, and every foul Spirit.*

The Papists Conjurations of Water.

I conjure thee, thou Creature of Water, in the Name of (Cross) *God the Father Almighty, and in the Name of* (Cross) *Jesus his Son our Lord, and in the Virtue of* (Cross) *the Holy Ghost, that thou become a conjured Water, to expel the power of the Enemy.* Here the Pope is smothered with his own smoke.

Pope *Leo* the Third, Pope *John* the Seventh, Pope *Adrian* the First, with others, made Decrees for Establishing of Images.

Leo the Third, Emperor of *Greece*, Decreed, that Images should be taken out of the Churches, and burnt openly at *Constantinople*; the said Emperor threw out of the Temple all the Images, and burnt them in the open Market. *This was contrary to the Pope.*

Pope *Eugenius* Decreed, That Children which were to be Christened, should have a God-Father and a God-Mother.

A Council held at *Rotomage*, Decreed, That their Sacrament the Priests should put it into the Lay-peoples Mouths, and that they should not Touch it with their Hands, contrary to the use and practice

tice of the Primitive Christians, many hundred years after Christ, *Lib. Concil. Bec. fol.* 329.

In Pope *Urban* the First's time, was the Order of the Nuns of St. *Briget* invented by *Brigeta*, and that the Nuns should be closed above in a Closet, and the Men beneath.

Pope *Nicholas* the First, Ordained, That no Temporal Man, whether King or Emperor should have ought to do with those things that appertain to the Priests.

In the time of Pope *Alexander* the Third, there was one *Victor* a Pope; so *Alexander* got his Popedom by Money, and Force of Ships and Arms, in the Year One Thousand One Hundred Sixty One: And this Pope compelled *Lewis* King of *France*, and *Henry* King of *England* to be his Laquies to run on foot by him, holding his Horse Bridle, one of the Right Hand, and the other of the Left, leading him through the Street in his pomp. *This is like the Glory of the World, this is not like* Peter.

In the Year 757. *Stephen* the Third, he was the first Pope that was carried on Mens Shoulders. *Where was* Christ *or* Peter *so carried? vit. Pant.*

In the Year 1075. the Emperor Deposeth the Pope, and the Pope Excommunicates the Emperor, and ill requites the Emperor for his Love, who gave him power to be chosen Pope without his Election.

Pope *Gregory* the Ninth Ordained, That the Sacring Bell should be rung when the Priest lifted up the Bread and Chalice above his Head, to move the people to behold that new found God, which they Worshipped in knocking, kneeling, and lifting of Hands to a piece of Bread.

Grates Malleotes a *Heathen*, he brought the Study of *Grammar* into *Rome*, in the Year of the World Three Thousand Seven Hundred Eighty Nine.

Pope

Pope *Boniface* the Seventh, procured a Company of Men to take his part, by whose means he took Pope *John* the Fifteenth, and put out his eyes, and then threw him into Prison; *Boniface* died not many days after, who after his death, was drawn by the Feet through the streets of *Rome*, in the Year Nine Hundred Seventy six.

Pope *Stephen* the Sixth so envied the Name of his Predecessor *Formosus*, that he abrogated and dissolved his Decrees, and taking up his Body after it was buried, he cut two of his Fingers off his right hand, and commanded them to be cast into the River *Tyber*.

Pope *Sergius* caused the Body of *Formosus* where it was buried to be taken up, and afterwards sitting in his Papal See, first degraded him, then commanded his Head to be smitten off, with the other three Fingers that were left, (as *Sigebertus* writeth) which done, he caused his Body to be thrown into *Tyber*, deposing all such as by the said *Formosus* before had been Consecrated and Invested: *By this Murderer Pope* Sergius, *first came up the Use to bear about* Candles, *on* Candlemas-day, *for the purifying of the Virgin* Mary, *Anno* 684. *Durand. G. Achil. Becon. fol.* 351.

It is reported of Pope *Hildebrand*, that he enquired of the Sacrament a Divine Answer against the Emperor; and because it did not speak, he threw it in the Fire and burned it.

Sure the Papists *will allow this Pope erred.*

After the death of Pope *Clement* the Fifth, the *Romish* See stood Vacant two years and three months, *Book of Martyrs, Vol.* 1. *p.* 487.

Pope *Gregory* the Third, was the first that brought into the *Mass* the Canon or Clause for Reliques, also he brought into the Memorial, the Offering and Sacrifice for the Dead.

Pope

Pope *Zachary* brought in the Priests Vestures and Ornaments.

Constantius was the first that gave his Feet to be kissed of the Emperors, about the Year Seven Hundred, *Book of Mart. Vol.* 1. *p.* 176.

Henricus the Emperor, with his Wife and Child bare-footed and bare-legged, waited on Pope *Hildebrand* three days and three nights, at the Gates of *Canusium*, before he could be suffered to come in.

Pope *Sylvester* the Second, was accounted a great Sorcerer.

Pope *Alexander* the Second, was forced into a Chamber by Souldiers, and there beaten by Pope *Hildebrand*. *This is contrary to the Apostle, who said, A Bishop must be no striker.*

King *Ina* Ordained in *England*, before the Conquest, that Infants should be Baptized within thirty days.

Pope *Urban* the Second, among many other Enormities, concluded, that no Priests Son should be capable of Orders; *and yet Priests must not Marry*, Pageon of Popes, fol. 87.

Bishop *Bonner* said, If an Image be made a God, it is no Idol. *Thus you may see the* Papists *are contrary to the Scriptures of God, who forbiddeth to make Images of him, or the likeness of any thing in Heaven above, or in the Earth beneath*, Fox, *fol.* 3. *p.* 202.

CHAP.

CHAP. VII.

Concerning Heretick.

Judas Iscariot was the first Apostate that fell from the Truth, who sold his Master to the Covetous Priests for Thirty pieces of Silver, and slew his Father, Married his Mother, and in the end hanged himself. Read *Euseb. Chron.*

In the Year 83. *Demas* which *Paul* spake of, forsook the Truth, and became an Idol-Priest at *Thessalonica*: *Pilate* that gave Sentence upon Christ, afterwards slew himself.

Marcellina the Heretick, worshipped and offered Incense unto the Image of Jesus and *Paul*.

In the Year 81. *Cerinthus* the Heretick Dreamed, that the Kingdom of Christ should become Earthly, and that Christ should Reign on the Earth a Thousand Years.

Montanus the Heretick forbad Marriage, and commanded Abstinence from certain Meats, as unlawful.

In the Year 287. *Marcellinus* the Heretick Bishop of *Rome*, denied Christ, and offered Sacrifice unto Idols, for which he was Condemned by a Council of Three Hundred Bishops called together at *Sinuessa*; *whereby it appears the Bishop of* Rome *erred, and was fallible.*

In the Year 340. *Eustatius* the Heretick forbad Marriage, made Laws of Fasting, and parted Married Souls asunder; he abhorred the Offering of the Married Priests; he was Condemned by Three Councils for his Cursed Doctrine. *And how cometh this Doctrine now to be Blessed, after the Six Hundred Years,*

Years, when the Pope got up, which before was Curſed? But it ſeems the Pope doth Bleſs the Doctrine of the Hereticks now, which formerly the Councils Curſed.

In the Year 351. *Liberius* Biſhop of *Rome* yielded to the *Arrians* (as *Jerom* ſaith in his *Chron.* and *Catalog.* &c.) and ſubſcribed unto their Hereſie to ſave his place. *It ſeems he was not infallible.*

In the Year 383. *Collyridians* were Hereticks which worſhipped the Virgin *Mary*, as the *Papiſts* do now, like them Hereticks which were Condemned.

In the Year 401. The Monks of the Deſerts of *Ægypt*, in their vain Imaginations, thought that God had a Carnal Body; from whom firſt aroſe that Invention of painting God the Father like an Old Man with a grey Beard, *which is ſtill uſed to this Day by the Image-worſhippers.*

In the Year 404. *Pelagius* a Heretick, ſaid, That the Grace of God was given to us according to our Merits: *Hereticks corrupted the Works of the Ancient Writers.*

A Sect of Hereticks went always bare-foot.

In the Year 47. *Simon Magus* the Sorcerer was Honoured at *Rome* with a Picture; *and wherein do the Papiſts differ (who are Worſhippers of Images) from thoſe that worſhip the Image of* Simon Magus? *Are they not likewiſe Idolaters?*

CHAP.

CHAP. VIII.

Something concerning Indulgences, Pardons, Priviledges and Stations of Rome, *truly Copied out of Two Old Books, one in* Latine, *the other in* English : *See* Becon's *Works, out of which all these Things are Extracted.*

IN *Rome* Seven of the Steeple-houſes, called by the *Papiſts* Churches; are priviledged above all others with great Holineſs and Pardons.

The firſt is called St. *Peter*'s Church, which has Twenty Nine ſteps up to it, and as oft as a Man goeth up and down them Stairs, he is releaſed of the ſeventh part of Pennance enjoined. *This was granted by Pope* Alexander.

And above the Door is an Image of Chriſt, and between his Feet ſtandeth one of the Pence that God was ſold for; and as oft as any look upon that Penny, they have Fourteen Hundred Years of Pardon; and in the ſame Steeple-houſe are Eleven Altars, and at every Altar is Forty Eight Years of Pardon.

Alſo the Prieſts ſay, *That as many times as a Man goeth through the Crouds at the ſame Steeple-houſe, he hath Four Hundred Years Pardon.*

At one of the Altars in the ſaid Steeple-houſe, is Five Hundred Years of Pardon, and every high Feaſt a Soul out of Purgatory.

And as oft as a Man followeth that they call their Sacrament to Sick Bodies, he hath One Thouſand Four Hundred Years of Pardon for his Sins.

Pope *Sylvester* granted to all them that daily go to the said Steeple-house, the third part of all their Sins released.

And upon the one side of the said Steeple-house lieth a Yard, called God's Field, and there they bury none but Pilgrims.

In the Chappel at *Rome* called *Jerusalem*, Women do not enter, only once in the Year, at which time they have a full Remission granted of their Sins, none excepted.

In the Church of St. *Cater* is Two Hundred Years of Pardon.

In the Church of St. *Felix* is Forty Years of Pardon.

Unto every one of them called Churches, have they ordained a certain number of Pardons to all that come to them; and in *Lent* the Pardons are double.

Part of their Stations are as followeth.

In the Circumcision of Christ, the Stations are to the Church of their Lady, so called.

On the *Epiphany*, the Stations are to St. *Peter's*.

On the *Sunday* called *Septuagessima*, the Stations are to St. *Laurence* without the Walls.

On the *Sunday* called *Sexagessima*, the Stations are to St. *Paul* the Apostle.

On *Ash Wednesday*, the Stations are to St. *Sabine*.

On the first *Sunday* in *Lent*, the Stations are to St. *Latrine*.

On *Christmas-day*, the Stations are at the first Mass unto St. *Mary Major* in the Chappel, in the Manger of their Lord, as they call him, into the which Women do not enter.

And

And for every Day called Holy-day, they have Stations appointed to what place to go; which Stations Pope *Gregory*, Pope *Cornelius*, and divers other Popes of *Rome*, from time to time have invented and devised; and all that come to them, and give them any thing towards the Maintenance of them, they have ordained, that they shall have Remission and Pardon of Sins.

Also, certain did grant Indulgences and Pardons to all such as devoutly said certain Prayers, or Ave-Maries; *which is contrary to Christ and the Apostles.*

Pope *Sixtus* granted to all them that should say this prayer before the Image of our Lady (as they call'd her) and her Son, One Thousand One Hundred Years of pardon, *Ave Sanctissima Maria*, &c.

The Bishop of *York* and Bishop of *Canterbury*, and Nine other Bishops, in the Days of King *Henry* the Seventh, granted Forty Days of pardon for every *Ave-Maria*, and for *Gratia Plena* One Hundred Days.

The Hallowing of Candles.

Upon *Candlemas-day*, the Priest turning himself to the South, desires his God, that his Candles which he had there in his Hand, might receive such a Strength and Blessing, through the Token of the Holy Cross, that being lighted, the Devil might flee away, and tremble for Fear; and after Even-Song the Priest distributed to the people their portion of Candles, which they esteemed highly of; and if any Thunder, Lightning or Tempest arose, then their Candle was lighted, with Faith, that that would quiet the Tempest, and drive away bad Spirits.

They also hallowed Fire and Bows, and hallowed Ashes on *Ash-Wednesday*, and hallowed Incense, Myrrh, and other Perfumes, and many other things. The Priests also hallowed Cheese and Butter.

CHAP. IX.

The Manner of the Priests Hallowing the Font.

FIrst he makes two Crosses in the Water with his Right Hand, and then says a short prayer, saying, *Wherefore I bless* (Cross) *thee, thou Creature of Water, by* (Cross) *the Living God*, &c. And then he makes a Cross in the Water again, and says another short prayer, as before, and then takes a burning Candle, and drops it into the Water after the manner of a Cross, and then cries aloud a few words over it, *That the Holy Ghost would descend into it, and make it fruitful, that it might have power to Regenerate, and beget a-new.*

This being done, he breathes thrice into the Font, and then he puts Oyl into the Water, and then Cream, and says some few words over them, crossing them, &c. *People, you read none of this in the Scripture, in the Primitive Church.*

Of the Papists Hallowing the Marrying Ring.

For Hallowing of the Woman's Ring at her Wedding, this prayer following is appointed to be said by the Priest.

Hallow

Hallow thou (Cross) *Lord this Ring, which we bless* (Cross) *in thy holy Name, that what Woman soever shall wear it, may stand fast in thy Peace, and continue in thy Will, and live, and grow, and wax old in thy Love, and be multiplied unto the Length of Days*; and then he sprinkles holy Water on the Ring.

The Papists *pray for Souls departed.*

The Priest while he says his prayer, stands with his Face Eastward, and looks unto the high Altar, and then turns him to the people, and says, *Ye shall pray for all* Christian *Souls, for all Bishops, Clarks, Curats, and for the Souls of all* Christian *Kings and Queens, and especially for the Kings of* England, *and for all Souls, that to this Church have given Book, Bell, Chalice or Vestment, or any other thing, by which the Service of God is the better done.* Did you ever hear such Trumpery?

CHAP. X.

Concerning Hallowing the Church.

WHen any Church is to be hallowed, first of all the people must depart out of the Church, and the Deacon must remain there only, having all the Doors shut fast to him, the Bishop with the Clergy stand at the Door, and make holy Water mingled with Salt; in the mean Season Twelve Candles must be set up within the Church, burning before Twelve Crosses, that are appointed upon

the Church Walls: After the Bishop, accompanied with the Clergy and People, go Three times about the Church without, the Bishop having in his Hand a Staff, with a bunch of Hyssop on the end, with which he casts holy Water upon the Church Walls: and as the Bishop goes round, every time he comes at the Door, he strikes the Threshold with his Staff, and says in *Latine*, *Lift up your Gates, O ye Princes, and be ye lifted up, O ye Everlasting Gates, and the King of Glory shall enter in*: Then the Deacon says *Who is the King of Glory?* Then the Bishop answers, *It is the Lord, Strong and Mighty, even the Lord, Mighty in Battel.* *Note*, This King of Glory is the Bishop, and the Everlasting Gates is the Steeple house Door.

The third time the Deacon opens the Door to him, and he and the Clergy enters, but the people stand without still; and then the Bishop says the Letany; and then a Cross of Ashes and Sand is made on the pavement, whereon the Alphabet or Christ-cross row is written in *Greek* and *Latine*; and then the Bishop with Salt, Ashes and Wine, Consecrates the Altar, and then Anoints the aforesaid Twelve Crosses on the Wall with Cream, and then the people may come in and Ring the Bells for Joy.

This is to be noted, *That if the Wine be frozen in the Cruetice, the Priest must so long breathe upon it, till it be molten, and the Iced dissolved; and if it cannot be done so, he may put Fire to it.*

CHAP.

CHAP. XI.

Concerning Hallowing of Beads.

IN their Prayers to their God, they say, *We beseech thee that thou wilt vouchsafe from the Seat of thy Majesty, with thy Blessing to sanctifie, replenish and fulfil these Beads to pray on, which are apt and meet for Devotion of thy Servants, to honour that most glorious Virgin* Mary, *Mother of God.* You read none of this in Scripture.

Concerning Christning and Hallowing of Bells.

The Bishop puts upon him a Surplice, and having a Cross born before him, and accompanied with the Clergy and People; they go to the place where the Metal shall be shed, which the Bell is made of; and while the Bell is casting, that it may have right shape, the Bishop begins to sing, and all the Clergy sing forth aloud, and so continue till the Bell is cast, and then they sing Six Psalms; and in the mean time the Bishop washes the Bell with holy Water, and then he goes to Prayer, and then he wipes it with a Towel, (*People, did you ever hear such Deceit, which is contrary to Scriptures?*) and then says a Psalm, and then anoints the Bell Seven times without, and Four times within, with Oyl and Cream; then the Bishop prays again, saying to his God, *Vouchsafe to replenish this Bell with thy heavenly Blessing, that before the Noise and Sound thereof, the fiery Darts of the Enemy, the Lightnings and Tempests may be chased away:* And then he sprinkles the Bell with holy

Water; then the God-fathers and God-mothers draw nigh, and lay their Hands on the Bell, to whom the Bishop says, *Name the Bell*, who give the Bell what Name they think good; and then the Bishop, and the God-fathers and God-mothers put upon the Bell a Linnen Vesture, white and large.

These be the Works of the Pope and the Papists, who are gotten up since Christ and his Apostles, and are not the Works of Christ, as you may read in the Scriptures.

That the primitive *Christians* had no Bells, is proved by *Vossius*, in his Commentary upon the two Epistles of *Pliny* and *Trajan*, and *Bernardinus de ritu concionandi*. *Guido Pancirolus* saith, they were Invented by one *Paulinus* Bishop of *Nola*, and that they were called *Nola* in *Latine*, from *Nola* the place where they were first made, and *Campana*, because first Invented in *Campania*; *Hospinian de Orig. temp.* saith, They were not used for certain in the first Five Centuries almost of *Christianity*. *And who were the first that caused them to be set up in Churches, as Things appertaining to the Worship of God, is before related.*

CHAP.

CHAP. XII.

A short Relation of some of the Ceremonies of the Pope and his Followers, taken out of the Works of Christopher Marcellus, *Bishop of* Corcira, *Dedicated to Pope* Leo *the Tenth.*

AND first, as to the Pope's Election: All people are shut out of the Election-house, saving the Fathers, and the Ministers, the Senior of the Cardinals exhorting the other Fathers, *That they well mind and consider the Highness of the Matter, whereof they must presently entreat, than which Matter and Business, nothing can be higher or more excellent; for* (saith he) *they are about to provide and elect the Vicar of Christ, the Successor of* Peter, *the Pastor of their Souls, the Leader of Christ's Flock, the Keybearer, Porter and Chamberlain of the Hall of Heaven, the Prince of the Apostolick Succession, and the chief Prelate and Bishop of all* Christendom.

There are four kinds of Elections; but to make the Work short, I will only relate one of them (*though they are all Ways which Christ never Instituted, neither did his Apostles ever practice such Things*) viz. *First*, all the College of the Cardinals agree on three, on one of the Cardinal-Bishops, on one of the Cardinal-Priests, and on one of the Cardinal-Deacons (*Mark people, we never read in the Scriptures of Cardinal-Bishops, and Cardinal-Priests and Deacons*) to which three, they give Power and Authority to chuse the high Bishop after this sort.

They set up and light a Candle of a certain appointed Quantity, that it may burn a certain space; and

and their power to chuse lasteth no longer than the piece of Candle lasteth; for they must chuse him before it be burnt out, and the same being so chosen is right Pope.

Then the Senior of the Cardinals and Colledge, to shew their Joy, and do their Duty of Reverence to him, and putting off his Senate-Robe, called *Caprea*, and his little Hood, called *Carputium*, they cause him to sit down in his Rochet, where the Senators do put upon his Finger the Fishers Ring (so called) and ask him by what Name he is called, then the Senior of the Cardinal-Deacons opening a little Window, by which the people there waiting may see and be seen, saith with a loud Voice (holding out the Cross) *I shew you glad-Tidings, we have chosen a Pope, and he chuses his Name to be* Innocent *the Eighth, &c.* or what Name he liketh: Then the Cardinal-Deacons do put off the Pope's common Apparel, and put him in a white Woollen Gown, and in red Hose, and red Shoes, Embroidered with a Golden Cross in a red Girdle, with Golden Bucklers, in a red Cowl also upon his Head, and above all in a fair white Rochet; then they put upon him his upper Garments, *viz.* A long Albe, Girdle, and a Stole set full of Pearls, hanging down from about his Neck; but if he were but a Deacon before he was Elected, then the Stole must lye on his Left Shoulder only, and come down with both ends fastned under his Right Arm; then after they put upon the Pope a red Cope, called a *Pluvial*, and a Mitre set and deckt with precious Stones; and they make him sit upon the Altar, and then they kiss his Feet, and then he is Consecrated, and the Consecrator blesseth a precious Ring to be put on his Finger, saying, *O Lord God, Creator and Conserva-*

tor

tor of Mankind, Giver of Spiritual Gifts and Graces, and Granter of Eternal Health and Salvation; then, O Lord, send down thy Blessing upon this Ring, &c. And while this Prayer is said, the *Pope* stands up; and in the mean time one of the Collitors holdeth the Ring in his Right Hand, kneeling down at the beginning of the Blessing thereof, and the Consecrator (the Prayer being ended) sprinkleth it over with holy Water, and then puts it on the Pope's Finger, saying, *Take this Ring as a Sign and Token of Faith*, &c. And Oyl being poured upon his Head by his Consecrator, the Cardinal-Deacon drieth it up again with Crumbs of Bread, and then setteth on the Mitre, and then he giveth the Cardinals his Hands and Feet to kiss, and so the Consecrator says forth the Mass; and before he is Crowned, the Cardinals, Deacons, Sub-Deacons and Collitors, Apparel him in a white Amise, and long Girdle, a Stole, and a red Pluvial, and a Mitre; and being thus deckt, he goeth down to the place called St. *Peter's*, the Cross being carried before him, the Cardinals and Deacons on either side, bearing up the Skirts of his Pluvial, and the Noblest of the Laity being present, though it be the Emperor, or a King, must bear up the Train of the same; and next before the Pope goeth the Minister of the Ceremonies, with Reeds in his Hand, upon the one Tow, and upon the other a burning Candle; and when the Pope is past the Chappel of St. *Gregory*, so call'd, the aforesaid Minister turning him to the Pope, setteth Fire on the Tow, kneeling down, and saying with a loud Voice, *Holy Father, so passeth away the Glory of the World*; which he doth three times; and then the Gospel-Book is laid upon the Pope's Shoulders; and afterwards he goeth

up

up to the Altar, and the Prior of the Cardinal Deacons taketh the Robe called *Pallium* from the Altar, and putteth it upon the *Pope*, saying, *Receive the Pall, which is the sacred Plenitude, and holy Perfection of the Pontifical Office, to the Honour of Almighty God, of the Blessed Virgin* Mary *his Mother, of the holy Apostles* Peter *and* Paul, *and of the holy Church of* Rome; and then maketh it fast about the *Pope* with Buckles and Pins: And when the *Pope* first receiveth this Robe, he goeth to the Altar and kisseth it, and then kisseth the Gospel-Book, and then putteth Incense into the Censers. Then they proceed to Crown him after this sort.

The Pope receiving the Gloves and Rings, with the other Implements, goeth upon a high Stage made for the purpose; and when all the Lay-people are gone out of the Church (so called) and the Prelates are come together, the Deacon on the Left Hand taketh off the Pope's Mitre, and the Deacon on the Right Hand taketh the Tiare or Crown, called a Tripple Crown, and setteth it on the Pope's Head, and then going to the Church of *Lateran* (so called) he goeth up into the Gallery or Cloister of the same, where the Prior of the Canons holdeth him the Cross to kiss, and the Tripple Crown is taken off, and the Mitre put on; and then he is had to a Place or Seat without the Gate on the Left Hand, called *Stercoraria*, which signifies a Dunghil; and sitting down on the said Seat, and leaning down so low, that he seemeth rather lying than sitting, the Cardinals come to him, and lift him up, saying, *He lifteth up the Needy from the Dust, and from the Dunghil exalteth the Poor, that he may sit amongst the Princes, and possess the Throne of Glory*: Then the Pope rising up, takes so much

Money

Money in his Hand out of the Bosom of his Chamberlain as he can gripe, and casteth among the People, saying, *Argentum & Aurum non est mihi, quod autem habeo, hoc tibi do*, I have neither Gold nor Silver, but that I have that I give thee: And at the Pope's Feast, after he is Crowned, when he drinketh, all the Assistants and Servitors kneel down. *So great is the Pride of this Prelate.*

These things are truly Extracted out of the First and Second Sections of the First Book of Ceremonies aforesaid, written by a Papist.

CHAP. XIII.

The Time when Tythes were first given in England; *by whom, and by whose Authority a Law for Payment of Tythes was first Established.*

FIrst, Whereas it is alledged, that *Abraham* paid the Tenth of the Spoil, (that he got by the Sword) to *Melchizedeck*, and *Melchizedeck* made him and his Soldiers a Feast; this was not by the Command of God, nor an Example, that all Kings and Princes should pay Tythes of all their Spoil, nor the Tenth of their Estates; for you never read that *Abraham* paid it afterwards, as you may read in *Josephus*, and *Genesis* the twenty third. And *Jacob* saying to the Lord, when he went from *Esau*, *at his Return he would surely give him the Tenth of all that he gave unto him when he vowed a Vo*[illegible] *This is no* [illegible]*xample*

Example for Chriſtians *to pay Tythes, no more than it is to offer Sacrifice; for he offered Sacrifices.*

And again, Whereas it is alledged, that *Levi* took Tythes, and *Aaron*, which was called a Heave-Offering, or a Shake-Offering, which Tythes were for the Prieſts, *Levi*, and the Widow, and the Fatherleſs, and the Stranger, that there might not be a Beggar in *Iſrael*. So you that hold up Tythes, muſt hold up the firſt Prieſthood, which ordained to offer Sacrifices, and hold up the Shake-Offering, and the Heave-Offering, and ſo deny Chriſt come in the Fleſh, and to be offered up one Offering once for all: For if the Levitical Prieſthood be ſtanding, which came after the Order of *Aaron*, then your Tythes and Offerings are ſtanding; for *Levi*, who received the Office of the Prieſthood, had a Command to take Tythes, according to the Law of the Brethren, but not of the *Gentiles*: But we muſt tell you, Chriſt is come in the Fleſh, who is offered up once for all their Offerings, and ends all the *Jews* Offerings, the Heave Offerings, and Shake-Offerings, and Tythes, as well as other Offerings; and Chriſt came not after the Order of *Aaron*, which *Levi* came of that had the Tythes; but after the Order of *Melchizedeck*, without Father or Mother, Beginning of Days or End of Life, who has ended the Levitical Prieſthood, and changed the Law by which it was made, and diſannulled the Commandment that gave him his Tythes, *Heb.* 7.

And now if you ſay, *You take Tythes as you are the Succeſſors of the Apoſtles*; I ſay, that Chriſt gave no Command to his Apoſtles to take Tythes; but on the contrary, ſaid, *Freely you have received, freely give.* And alſo, if you ſay, *You receive Tythes from the Martyrs, being their Succeſſors*; I anſwer, they denied

denied the *Papists* and their Idolatrous Ways, and their Maintenance by Tythes; and therefore they burned them to Ashes. *Now who are you like?* Papists *or* Jews? *Not like the Disciples, nor the Martyrs.*

No use of Tythes occurrs, nor can be proved to be in use, till about the end of Three Hundred Years after Christ; but the Church-Maintenance in that Time was the free Benevolence and Contribution of the People, as *Tertullian*, *Origen*, and *Cyprian* do testifie: And in the next Three Hundred Years, *Heathenism* and *Paganism* did totally overspread this Land, until about the Year Six Hundred, when *Gregory* the Great sent over *Augustine* the Monk into *England* (assisted with Forty Preachers) to Convert the *Saxons* from *Paganism* to *Popery*, which was in the time of *Ethelbert* King of *Kent*, who was the first called a *Christian* King, who being turned to the Profession of the *Christian* Religion, was afterward an Instrument for the Conversion of his Nation the *Saxons*; this *Ethelbert* is reported to have been very bountiful to the said *Augustine* the Monk, and gave him the Lordship of his Chief City *Canterbury*; but that he gave him any Tythes, or ever commanded Tythes to be paid to him, or to any other, or made any Law for payment of Tythes, it doth not appear by any History.

Christians at the first gave Tythes upon no other Account than they did Alms, as *Austine* said, which was divided by the Bishop, part to the Priest, and part to the Poor; and these things which at first were voluntarily given, through Custom and Usage hath at last become inforceable, and Laws and Decrees made to compel them to another Use than they

they were at first given, *Gratian Conf.* pag. 10. r. c. *Decimunes.*

Selden in his History of Tythes, saith, That before the Year Eight Hundred, or thereabout, there is not any General Law, that yet remains in publick, and is of Credit, which ordained any payment of Tythes or Tenths in the *Western Churches*; for in the *Eastern*, said he, I never read any Law that mentioned them, pag. 67.

And in the Council of *Lateran*, in the Year One Thousand Two Hundred and Fifteen, a Relation is of some Nations, who although *Christians*, did not by their own Rites and Custom pay Tythes; these are observed by *Innocent* the Fourth to have been *Greeks*, *Armenians*, and the like; and *Antonius* expressly remembers the General Non-payment of them in the Eastern Churches, *Summa Part* 3. *Tit.* 4.

It is further observable, that of Old Tythes nor Offerings were not paid to the Priests, but to the Bishop or his Deputy, who was Steward to distribute them to the Presbyters and Poor; the Curates or Presbyters in City and Country, were such as the Bishop appointed to have Cure of Souls, and where they kept their *Cure*, the Offerings of Devout *Christians* were received, and disposed of in Maintenance of the Clergy, and Relief of the Poor, by the Stewards thereunto appointed, called *Oeconoms* or *Deacons*; and all that was received in the Diocess or Parish, was put into a common Treasury, to be dispenced, one Part was for the Maintenance of those that took care of Peoples Souls, and another part for the Relief of the Poor, and Sick, and Strangers, *Selden* Chap. 6. pag. 80, 81.

The *Bohemians* being descended from the *Waldenses*, did profess that all Priests ought to be poor, and

and to be content with Alms only; so saith *Enias Silvius*, as it is Cited by Bishop *Usher*, *De Christ. Eccl. Succes.* Chap. 6. pag. 155.

And *Wickliff* in his Complaint to the Parliament, in *Richard* the Second's time; he saith, *Ah Lord God! where also be Reason, to constrain the People to find a worldly Priest, sometimes unable both of Life and Cunning, in Pomp and Pride, Covetousness and Envy, Gluttonness and Drunkenness, with fat Horse and Jolly and gay Saddles and Bridles, ringing by the way, and their Neighbours perish for Hunger, Cold, and other Mischiefs of the World? Ah Lord Jesus Christ! sith within few Years, Men paid their Tythes and Offerings at their own free will, to good Men and able, to great Worship of God, to Profit and Fairness of holy Church fighting on Earth, why is were lawful and needful, that a worldly Priest should destroy the holy approved Custom, constraining Men to leave this Freedom, turning Tythes and Offerings into Wickedness.* See *Selden* of *Tythes*.

And one of the Articles of *John Wickliff* for which he was Censured, was,

That Tythes are pure Alms, and that the Parishioners may for the Use of their Curates, detain and keep them back, and bestow them upon others at their Wills and Pleasures, Acts and Mon. p. 435.

And the Proposition aforesaid is largely defended by *John Hus* in the said Book of Martyrs, pag. 461. and in the Conclusion of the Discourse it is affirmed, That the *Clergy* are not Lords and Possessors of Tythes, or other Ecclesiastical Goods, but only Stewards; and after the Necessity of the *Clergy* is once satisfied, they ought to be given to the *Poor*.

The Examination of William Thorpe, *Martyr, in the Days of King* Henry *the Fourth*, Anno Dom. 1407, *concerning Tythes, and the Maintenance of a Gospel-Ministry.* See *Acts and Mon. p.* 536, 537.

And the Arch-Bishop then spake to me angrily, *What say'st thou to this Fourth Point that is verified against thee, preaching openly and bodily in* Shrewsbury, *that Priests have no Title to Tythes?*

Thorp said, I named there no word of Tythes in my preaching; but more than a Month after that I was Arrested, and in Prison, a Man came to me, asking me what I said of *Tythes?* I said, in this Town are many Clerks and Priests, of which some are called Religious Men, though many of them be Secular; therefore ask ye of them this Question.

And this Man said to me, *Sir, our Prelates say, that we also are obliged to pay our Tythes of all things that accrue to us, and that they are accursed that withdraw any part withingly from them of their Tythes.*

Thorp said, I wonder that any Priest dare say Men to be accursed, without the Ground of God's Word.

And the Man said, *Sir, Our Priests say, that they Curse Men thus by Authority of God's Law.*

And I said, Sir, I know not where this Sentence of Cursing is authorized now in the Bible; and therefore, Sir, I pray you, that you will ask the most Cunning Clerk of this Town that ye may know, where this Sentence of Cursing them that Tythe not, is now writ in God's Law; for if it were written there, I would right gladly be learned where:

where: And I said to this Man in this wise, In the Old Law, which ended not fully till the time that Christ rose up again from Death to Life; God commanded Tythes to be given to the *Levites*, for the great Business and daily Travail that pertained to their Office; but Priests, because their Travail was mekil more easie and light, then was the Office of the *Levites*, God ordained the Priests should take for their Livelihood, to do their Office, the Tenth part of those Tythes that were given to the *Levites*: But now, I said, in the New Law, neither Christ, nor any of his Apostles, took Tythes of the people, nor commanded the people to pay Tythes neither to Priests nor Deacons; but Christ taught the people to do Alms, that is, Works of Mercy, to poor needy Men, of Surplus, that is, superfluous of their Temporal Goods, which they had more than they needed reasonably to their necessary Livelihood; and this I said, not of Tythes, but of pure Alms to the people.

But as *Cisterniensis* telleth, in the Year 1274. one Pope *Gregory* the Tenth, ordained New Tythes first to be given to the Priests, now in the New Law; the words of the Law are these, *That it should not from thenceforth be lawful to give their Tythes as their own pleasure where they would, as it had been before; but pay all their Tythes to the Mother Church.*

The Judgment of David Pareus *of* Hidleburgh *in the* Palatinate, *concerning Tythes.*

He said, That Tythes or Tenths were Free and Arbitrary before the Law, as appears by the Example of *Abraham* and *Jacob*, a Man might give them, a Man might vow them, or he might not, as he

pleased; under the Law they were commanded by God to be given to the Priest, *Lev.* 27. And the Reasons thereof are clear.

First, The Tenths were a Compensation unto the *Levites* for the Twelfth part of the Land, which ought to have fallen otherwise to their Shares. Moreover, they were the Salaries of Priests and *Levites*, and Maintenance of the Poor; for God instituted three Tenths: *First*, The Tenths of the *Levites*, *Lev.* 27. *Secondly*, The Tenths of Tenths, or the Hundredth to be paid by the *Levites* to the Priests, *Numb.* 18. 26. *Thirdly*, The poor Man's Tenths, which was to be paid every Three Years after the Jubilee, unto the Poor, Strangers, Widows and Orphans, *Deut.* 14. 28. Therefore saith he, when the *Levitical* Priesthood did cease, then did the Right of that Priesthood cease, and the Right of Tythes did revert to the Giver of them.

Laws and Canons for Tythes among the Saxons.

In the Year 786. in the time of *Offa*, which was the time of *Heptarchy* in *England*, there was a great Council holden in *Mercia* by Two Legates sent from Pope *Adrian* the First; wherein (as it is reported) Tythes were first Established in *England*; so that the first Law for payment of Tythes came from the Pope, and decreed by his Agents in *Mercia*, being but a seventh part of *England*; and afterwards as Popery encreased, so Tythes also were Established in other parts of *England*, by the several Kings thereof.

King *Ethelbert* King of *Kent*, coming to the Court of *Offa* King of *Mercia*, the said *Offa* Murthered him in or about the Year 793. and at length under-

understanding the Innocency of the said *Ethelbert*, and to mitigate the heinousness of the Fact, gave the Tenth part of his Goods to the holy Church, and to the Church of *Hereford*, in the remembrance of this *Ethelbert*; and afterwards went up to *Rome* for his Pennance, where he gave to *Peter*'s Church (so called) a Penny through every House in his Dominion, which is called *Peter*'s-*pence*, or *Rome*'s Shot; and there was transformed from a King to a Monk: And this was 794. Years after Christ, so was not set up by Christ and his Apostles. See *Selden*'s *History of Tythes*.

This Pope *Adrian* bestowed Cost on Altars, dead Mens Tombs, Bones, and Steeple-houses; he attributed more Worship to Images than ever any did, and wrote a Book of the honour and profit of them, and appointed them instead of Scriptures, to be Lay-mens Calenders. He Condemned in a Council, those that detested Images. This *Adrian* cloathed the Image of *Peter* all in Silver, and covered the Altar of *Paul* with a Pall of Gold; and this Pope set up Tythes 794 Years after Christ.

In the Year 797. after Christ, *Alchwin* (Schoolmaster to *Charles* the Great, in his Letter to the said *Charles*, who was a Romish Emperor, and had ordained Tythes to be paid) wrote touching the Exaction of Tythes, which he calls *Jugum decimarum*, that is, The Yoke of Tenths, and Exaction of something from every House of the *Huns* and *Saxons*, who were but then lately Conquered by the said *Charles*, and had newly made profession of the *Christian Faith*: And the said *Alchwin* further advised in his Letter, for the Christian Cause, to omit it among them, and not to put the Yoke of Tythes (as he said) upon the people, and not

exact ſomething from every Houſe, but to ſhew that we are the Apoſtles ſent of God and Chriſt into the World to preach; and rather to give to them that ask or want, than to exact Tythes; for it is better to loſe them, than to deſtroy the peoples Faith. *See* Selden's *Hiſtory of Tythes.*

King *Athelſtone*, King of the *West-Saxons*, about the Year 940. to pacifie the Ghoſt of his Murthered Brother *Edwin*, (to whoſe Death he is ſaid to have conſented) did not only undergo Seven Years Pennance, but alſo Built certain Monaſteries, and made a Law, that people ſhould pay Tythes, (viz. himſelf, his Biſhops and Officers) hoping thereby to expiate his Sins: Theſe following are the words of the Law: *Book of Mart.* Vol. 1. p. 193.

I Athelſtone, *King, Charge and Commend all my Officers through my whole Realm, to give Tythes into God of my proper Goods, as well in Living Cattel, as in Corn and Fruits of the Ground; and that my Biſhops likewiſe of their proper Goods, and mine Aldermen, and mine Officers, and Head-men ſhall do the ſame.* Item, *This I will, That my Biſhops and Head men do declare the ſame to thoſe that be in their Subjection, and that to be accompliſhed at the Term of St.* John *the Baptiſt.* This was in the time of Popery.

Edmund King of *England*, ordained Tythes to be paid for every *Chriſtian* Man, in the Year 941. *Book of Mart.* Vol. 1. p. 195.

Edgar about the Year 959. is ſaid to have confirmed the payment of Tythes upon as bad a ground as *Athelſtone* did. *See* Osburn's *Caſe of Tythes.*

This *Edgar* was of Vicious Life, favourable to the Monks, he diſplaced the Married Prieſts, and brought in Monks of Single Life to poſſeſs their Places: He built and prepared ſeveral Monaſteries and

and Norwich. He was Cruel to Citizens, and a Deflourer of Maidens; he was joined in the Act in shedding the Blood of Earl *Athelwood*, that he might Enjoy *Elfrida* his Wife.

Canutus also, the first *Danish* King, who being guilty of the Blood of *Edward* and *Edmund*, Sons of *Ironside*, and Heirs to the Crown, about the Year 1010. confirmed Tythes, and built the Abby of St. *Benet* (so called) in *Norfolk*; and in *Suffolk* he with great Devotion built the Monastery of St. *Edmund*, so called, which Saint he most dreadfully feared; for the seeming Ghost of him often affrighted him; for which cause, as also to expiate the Sins of his Fathers, he confirmed Tythes. *See* Osburn's *Case of Tythes*.

Thus it's plain, that Tythes were given for the satisfaction of the Sins of the Donor, and to maintain the Popish Clergy to say and sing Mass, to pray for the Souls of the Donors.

Ethelwolfe King of *England*, in the year 844. in his Devotion to Holy Church and Religious Orders, and for the remedy of their Souls, and that their Sins might be remitted, he gave the Tythes of all his Goods and Lands in *West-Saxony*, with Liberty and Freedom from all Servage and civil Charge, in the days of Pope *Jone*; which Pope fell in Labour as he was going a Procession (and died) being accompanied with Cardinals, Patriarchs, Archbishops, Bishops, Deacons, Monks, Friars and Nuns.

Pope *Paschal* about the year 1110. a Council being held in his time by his Order, it was decreed, That it should be Heresie for any to deny Obedience to the Pope, and made a Canon for paying of Tenths to Priests, concluding it Sin against the Ho-

ly Ghost to Sell the Tenths; he renewed an Excommunication against the Emperor, and thrust him from his Crown and Princely Title, and provoked his Son *Henry* the Fifth, and armed him to Rebel against his Father.

The great Decree which speaks most plainly, and till which nothing was given forth, which did directly constitute them, but rather still supposed them as due by some former Right, was made at the Council of *Trent*, under Pope *Pius* the Fourth, about the year 1560. and yet that great Council followed the Doctrine of their Fathers, and said, they were due to God, and had no new Authority for their great Decree, which they commanded to be obeyed under the penalty of *Excommunication*.

But notwithstanding the many Laws, Canons, and Decrees of Kings, Popes, and Councils, and Bishops, that every Man ought to pay the Tenth part of his Encrease, yet it was left to the Owners to offer it where they pleased; which made so many Rich Abbeys and Monasteries. And till the year 1200. or thereabouts, every one gave their Tythes at their own pleasure; which made Pope *Innocent* the Third send his Decretal Epistle to the Bishop of *Canterbury*, commanding him to enjoin every Man to pay his Temporal Goods to those that ministred Spiritual Things to them, which was enforced by Ecclesiastical Censures. And this was the first beginning of general Parochial payment of Tythes in *England*; and this Pope's Decree is Recorded by *Cook* in the second part of his *Institutes*, who saith, *That because the Pope's Decree seemed reasonable, it was admitted and enjoined by the Law of the Nation, the King and People of* England *being then* Papists.

Yet

Yet notwithstanding, our *English* Parliaments, not willing wholly to forget the Poor, for whose sakes Tythes were chiefly given, did make divers Laws, that a convenient portion of the Tythes should be set apart for the Maintenance of the Poor of the Parish for ever, 2 *R.* 13, 16. 4 *H.* 4. as the Statutes at large do witness.

The Pope having brought in Tythes, and made a pretended Title by prescription, set up Courts to Recover them, which are called *Ecclesiastical Courts*, where his own Creatures were Judges.

Afterwards *Henry* the Eighth, King of *England*, being a *Papist*, and believing the Pope's Doctrine, as also did his Parliament, *That Tythes were due to God and holy Church*; made a Law, that every one should set out and pay Tythes.

He made a second Law in his Time to the like purpose, in pursuance of the former, and great reason he had, and need there was for them, for having dissolved many Monasteries, after he denied the Pope to be the Supream Head of the Church, and took it to himself; which Monasteries had many Tythes and Rectories appropriated to them, and either had them in his own Hands, or sold them to others to be held as Lay-possessions.

And they having no Law to recover them by, the Pope's Laws not reaching to Lay-people (so called) he was necessitated to make Laws to enforce the payment of them; but still restrained the Tryal of Tythes to Ecclesiastical Courts.

After him, *Edward* the Sixth, in pursuance of his Father's Laws, and upon the same grounds, made another Law for the payment of Predial and Personal Tythes, under penalty of double Damages and Cost, who also restrains the Tryal of them to the Ecclesiastical Courts.

So

So here you may see, the Papists were the first that set up Tythes, and forced Maintenance, and the Spiritual Courts, contrary to Christ and the Apostles in the Primitive Times.

CHAP. XIV.

The Papists *Order to Allow Where-houses.*

WHereas the Holy *Roman Christian* Church, which is governed by the holy Ghost, as a good Mother, being careful over her Children, commands some things to be followed and observed upon penalty of Eternal Damnation, and forbids some things upon the same penalty; and tolerates some things to be, for to prevent greater Evils, to wit, Common Women, for to prevent violating of Women, and such like Enormous Crimes; and that such may be in publick & infamous Place or Places, that so by the publick Ignominy and infamous Reproach of the place, those who have any Shame or Fear in them should be drawn from Evil; and that those that have neither Fear nor Shame might find their Equals in such Places, and so leave the good unviolated: And upon that Consideration have the Rulers of this City in former Times taken Care, that the City should not Perish (as they find upon Record) that others did, where publick Places of Common Women were not tolerated; and so have deputed and ordained for that end two Places, to wit, the *Phylesteege* and *Hallesteege*, and have allowed such Persons abovesaid to dwell there, for to eschew a greater Evil, and for nothing else: Now its mostly

mostly thus, (God mend it) that Complaints are daily coming before my Lords of the Council, that such Persons do not only dwell in the *Phylesteege* and *Hallesteege*, but every where in this City, almost in every Street, by which it happens, that people going without fear and Scruple into their Houses (they seeming to be Honest Places) many a Child of good Honest Parents comes to be Defloured, which is a lamentable Thing, which my Lords of the Council being willing to frustrate, as much as in them lieth, do therefore Order, Will and Command, *That now henceforth, none, whoever they be, do presume to keep any Common Women, except the Lords Officers, who for the Reasons aboveſaid are permitted to do it, by the Rulers of this City.*

Moreover, *That the Lords Officers, which will keep such Lodgings, muſt dwell in the* Phylesteege *and* Hallesteege, *and in no other Places.*

Moreover, *That all Common Women be kept to that,* (viz.) *that they ſerve every one for Hire, without making Exceptions; and if they do preſume to dwell in other Places than aboveſaid, they ſhall be carried from thence publickly by the Lords Officers, to their greater Shame, and be led along to the aforeſaid Places of* Phylesteege *and* Hallesteege, *with Drums and Pipes; yet are the Officers bound not to proceed thus, till they have firſt acquainted the Lords of the Council therewith, and ſo do it by their Advice.*

Moreover, *That the Lords Officers finding any ſuſpected Man and Woman drinking together, though either of them Unmarried, out of the aboveſaid Places, in a ſuſpected Place by Night, after the Rogues Bell be rung, the aboveſaid Officers ſhall Fine the Woman One Pound Lords Money, which is about Twelve Shillings Sterling; and finding them lye together, either by Night*

or

or by Day, out of the said Places, the Woman shall forfeit her upper Garment to the behalf of the Lords Officers.

Moreover, *If there be any one that is minded to keep such a House as aforesaid, and cannot get a House in the two above-mentioned Places, they shall be bound to find out a House for him, which he may be able to pay for; and if there be none, he may come to the Council, and there shall a House be procured for him, which the Council shall Buy at the most profitablest and reasonablest price.*

Also, *If the Lords Officers should presume to make a Bargain with any such an one, and tolerate them to live out of them Places, or do not observe these Orders, and they, the said Officers, not making their Complaint of it to the Council, that they might proceed in the Matters, to remedy the same, then they shall be punishable, according to the good pleasure of the Lords.*

Proclaimed and Published the 24th of *January*, 1509.

CHAP. XV.

Concerning the Religion and Customs of the Old Britains *before they were* Christians, *and after they were* Christians.

WHen they were *Heathens* in old Time in *England*, in their Worship they offered Mens Blood, thinking that to be the most precious Sacrifice of all others; and when the Priest by Lot cast who should die, they had all their Brains knockt out at one stroke, and then they sought out the Veins of the

the Heart, and drew out their Blood, and ſtruck it upon the Head of his Friend, and then they hoiſted up the Sails. *And this they thought pleaſed their God.*

The *Danes* and *Normans*, in the Province of *Selex*, of every Ninth Year Sacrificed and Killed unto their Gods Ninety Nine Men, and as many Horſes, and Dogs, and Cocks, for Hawks which their Gods ſent them; and ſaid, by the ſame they ſhould pleaſe them.

And blind ignorant people, the *Britains*, had Altars, and they worſhipped the Heads of great Rivers, *Camb.* p. 698.

Cryſanthus was Biſhop in *Britain*, and of all his Eccleſiaſtical Revenues and Profits, was wont to reſerve for himſelf but Two Loaves of Bread, only on the Lord's Day, *Camb.* p. 84. *But now-a-days neither Biſhop nor Prieſt will think this ſufficient, but they would ſcorn it, being grown ſo old in Oppreſſion.*

In the River call'd *Swale* in *York-ſhire*, *Auguſtine* Baptized an innumerable multitude of Women and Children, *Camb.* p. 136, 137. *Then they had no Fonts.*

Auguſtine the Biſhop, cauſed the people to enter into the Water, and they were Baptized: *And there was no talk of a Croſs, nor God-Fathers.*

Paulinus Biſhop of *York*, Baptized the Inhabitants of *Nottingham-ſhire* in the River *Trent*, *Camb.* p. 519. *And not in a Font in the Steeple-houſe; and they Baptized Men and Women after they believed.*

In the firſt Plantation of *Chriſtianity* among the *Gentiles*, ſuch only as were of full Age, after they were inſtructed in Chriſtian Religion, were admitmitted to Baptiſm, and that but twice in the Year, at *Eaſter* and *Whitſuntide*, except upon urgent neceſſity, *Camb.* p. 768.

In

In *Northumberland*, *Paulinus* Baptized many Thousands at a River. *Here was no Font.*

King *Sigebert* proffered them in Old time, that preached the Gospel, Worldly Wealth, and Riches, descended by Inheritance; but they refused and contemned them, saying, *It became not them who for Christ's sake had forsaken their own, to embrace other Mens Riches*, Cambd. *Record of* Ireland: p. 67, 68.

And the Bishops of *Britain* seemed no less to have despised Riches, and were but poor, and had nothing of their own. But now they are altered from that, who will take all they can lay their Hands on, and Imprison and Persecute them they do not Preach to, if they will not give them Goods and Money; and so will have both their own and other Mens, but forsake neither for Christ's sake.

King *Agbarus* being grievously diseased in his Body, and Incureable by the Skill of Man, was Cured by *Thaddeus*, one of Christ's Disciples, without Medicine, for which King *Agbarus* commanded Gold coined and uncoined to be given him; but he received it not, saying, *Insomuch that we have forsaken our own, how can we receive other Mens? This is not like the Pope and the Bishops, with their great Parsonages and Revenues.*

And the *Irish* Bishops had no more, nor no other Rents and Revenues, then three Milch-kine, which the Parishioners changed for three other Kine, when they were dry, *Camb.* p. 116. *But the Bishops of our Age, and the Priests, are changed from them of that Age.*

One *Patrick*, a *Britain* Born, (Saint *Martin*'s Sister's Son) he was sold into *Ireland*, where he became a Herds-man to King *Milne*, and he Catechised there in the Christian Faith; and about that

time

time he cried out against the shaving of Priests, and said it was *Simon Magus* his shaving, and not Saint *Peter's*. *Camb.* p. 10, 108.

Paulinus aforesaid, came into *Northumberland* with the King and Queen, and abode Thirty Six days there, employed wholly in Catechising, Baptizing, and Instructing the people from Morning to Evening; and being instructed, he Baptized them to the Forgiveness of their Sins, in the River of *Glen*, which was hard by the King's Mannor-House, *Camb. Brit.* p. 81[illegible]. *Here was no Fonts used at this time.*

One *Malachy* in *Ireland*, was the first that denied Priests should Marry; where *Armachanus* detested against such voluntary Begging-Fryars, *pag.* 109.

Robert Abbot of *Molisme* in *Burgundy*, perswaded his own Disciples to live with their handy Labour, and to forsake Tythes and Oblations, *p.* 110.

At the first Steeple-houses in *Ireland* were Built with Timber; but when one *Malachy* caused them to be Built with Stone, the people cried out, saying, *What mean you to bring into our Country this new Fashion? for we are not* French.

The first Duke in *England* was made by *Edward* the Third, who made his Son Duke of *Cornwall*. The Title of Marquess came in by *Richard* the Second, of late Years. Earls came in by the *Germans*, who ordered the Earls should always give Attendance to their Princes, and be at hand in Matters of Council. Afterwards came in the Viscounts new Title, not heard of with us till *Henry* the Sixth. Barons signifie in the *German* Tongue, Hard Soldiers. Knights took their Names since the *Norman* Conquest, by serving with Horses. Esquire doth signifie Shield-bearer. Yeoman signifies Free born, or Freeholder, lawful Men of Forty Shillings a Year

Year of Free-land. Gentlemen; some are from great Families, and some take the Name from being raised in Wealth.

The *Normans* began the first Sealing with Print and Wax. But before, Men made Bargains of Lands and Houses without Script, Chart or Deed, and many Tenements were demised with a Spur, or Horse Curry-comb, with a Bow, and some with an Arrow, being given as a Token of the thing. *Camb.* p. 444.

And when the King made any Free, and granted Liberty, thesewere the Words without Writings.

As Free make I thee,
As Heart may think, or Eye may see.

The Heathen Priests, under pretence of Religion, wasted the *Britain*'s Goods; and *Claudius* had a Temple in *Britain*, whom they prayed to as God. *Canutus* King of *England* and of *Denmark*, said, All things in his Realm were at his Command, and therefore commanded his Chair to be set on the Sea-shore, and when the Sea began to flow, (in the presence of many) he said to the Sea as it flowed, *Thou art part of my Dominion; and the Ground on which I sit is mine; neither was there ever any that durst disobey my Command, and went away free, and unpunished; wherefore I charge thee, that thou come not upon my Land, neither wet the Clothes or Body of thy Lord.* But the Sea, according to its usual Course, flowing still without any reverence of his Person, wet his Feet: Then he retiring back, said, *Let all the Inhabitants of the Earth know, That vain and frivilous is the Power of Kings; and that none is worthy of the Name of a King, but he to whose Command the Heaven, Earth,*

Earth, and Sea, (by Bond of an Everlasting Law) are subject and obedient to. And never after that time, set he the Crown upon his Head, *Camb. Brit.* p. 262.

CHAP. XVI.

Concerning Singing of Psalms.

IN the year 383. Psalms begun to be sung, brought in by *Damasius* Bishop, though not turned into Metre.

Benedictus an Abbot of the Monastery of *Peter* and *Paul* at *Warr*, brought with him from *Rome* one *John* the Arch-Chanter, who first taught in *England* how to sing in the Quire, after the manner of *Rome*, *Acts and Mon.* Vol. 1. pag. 164. *Anno* 724.

Laws made by the Saxon *Kings in* England, *concerning Singing of Psalms.*

In the year 747. at the beginning of King *Egbert's* Reign, the Synod of Bishops disputed the profit of singing of Psalms in the Church, and made a Decree, that with a modest Voice they should sing in the Church, so called.

In the year 924. King *Ethelston*, alias *Atelston*, made a Law, That Fifty Psalms should be daily sung in the Church, as he called it, for the King.

Beza being much diverted with Poetry, made his Pastime to become a part of the Vulgar Devotion: Hence they have been stiled by some, *Geneva* Jigs.

These are the expreſs words of the Injunction, given to the Clergy and Laity, by Queen *Elizabeth*.

'*Item*, Becauſe in divers Collegiate, and alſo 'ſome Pariſh Churches heretofore, there have been 'Livings appointed for the Maintenance of Men and 'Children, to uſe ſinging in the Church, by means 'whereof, the Laudable Science of Muſick hath been 'had in Eſtimation, and preſerved in Knowledge; 'the Queen willeth and commandeth, that firſt no 'alteration be made in ſuch Aſſignments of Living, 'as heretofore hath been appointed to the uſe of 'Singing or Muſick in the Church, but that the 'ſame ſo remain, and that there be a modeſt and 'diſtinct Song ſo uſed in all parts of the Common 'Prayers in the Church, that the ſame may be as 'plainly underſtood, as if it were read without 'ſinging: And yet nevertheleſs, for the comfort-'ing of ſuch as delight in Muſick, it may be permit-'ted, that in the beginning or end of Common 'Prayers, either at Morning or Evening, there 'may be ſung an Hymn, or ſuch like Song, to the 'praiſe of Almighty God in the beſt ſort of Melo-'dy or Muſick that may be conveniently deviſed.

CHAP. XVII.

Concerning Swearing.

THE Form of words which Chriſt hath laid down in *Matth.* 5. and the Apoſtle *James* taught in his general Epiſtle, *Chap.* 5 is as follow-eth.

Chriſt

Christ said, *Ye have heard that it hath been said of Old time, Thou shalt not Forswear thy self,* (which was the false Oath) *but perform thy Oaths to the Lord,* which was the true Oath, which was to be taken before the Judges, Officers and Magistrates, to end Controversies, and be performed to the Lord. But Christ said, *Now I say unto you, Swear not at all, but let your yea be yea, and nay, nay; for whatsoever is more than this cometh of Evil.* Therefore this yea, yea, and nay, nay, wherein Christ doubles his words, to make them of force, sets them over and above an Oath.

And also in *James* 5. 12. the Apostle taught, and said, *Above all things, my Brethren, Swear not at all, neither by Heaven, nor by Earth,* (mark) *nor by any other Oath*; but he also sets up that which is above an Oath, which is Christ's words, *Let your yea be yea, and nay, nay,* which form of sound words the Apostle doubles (as Christ did) when he said, in his repeating over Christ's words, *Ye shall Swear no Oath, lest ye fall into Condemnation.* These are the Commands of Christ and the Apostle, which we are to stand by, to wit, Yea, yea, and Nay, nay.

Some Examples of the Primitive Christians, and Holy Martyrs that kept the Commands of Christ and the Apostles, which spoke the Truth, and both denied, and gave their Testimony against Swearing.

Polycarpus, a Martyr, who was, as it is said, *John*'s Disciple, and Bishop of *Smyrna*, being Eighty Nine years of Age, when he was required by the *Proconsul* to Swear, he denied it, and said, he was a Christian. *So it appears, at that time* Christians *did not Swear.* Acts and Mon. fol. 55. Vol. 2.

And also *Basilides*, Martyr, who was an Officer among the Soldiers, being required to Swear before a Judge, said plainly, That it was not lawful to Swear, *Lib. 6. Chap. 6. pag. 29. So it appears plainly, that it was the Mark of a* Christian *not to Swear.*

And the *Waldenses*, whose Names are so famous among the Reformed Churches, and who are said immediately to succeed the Apostles, and were the most Ancient and true *Protestants*, professed it to be no ways lawful for a *Christian* to Swear. And Bishop *Usher*, late of *Armagh*, Primate of *Ireland*, pleaded their Cause against the Jesuits, in his Book, *De Successione*, Chap. 6.

The Ploughman in his complaint, saith, *Lord, thou gavest us a Command of Truth, in bidding us to say yea, yea, and nay, nay, and Swear nothing; but Lord, he that calls himself thy Vicar on Earth, hath broken thy Commandment; for he maketh a Law and compelleth Men to Swear*; Book of Martyrs, Vol. 1. p. 527, 528.

And *John Wickliff*, whose Works are so much esteemed by the *Protestants*, his Judgment was, That all Oaths which be made for any Contract or civil Bargain betwixt Man and Man, be unlawful; and *John Hus* and *Jerom* of *Prague* were Burnt (for holding his Opinion) by the *Papists*, Fol. 653.

And *Walter Brute*, who was a Teacher of God's People, saith concerning Swearing, I believe and obey the Doctrine of Almighty God, and my Master Christ Jesus, which teacheth, that Christian Men in affirming the Truth, should pass the Righteousness of the *Scribes* and *Pharisees* of the Old Testament, or else he excludes them from the Kingdom of Heaven; for he saith, *Except your Righteousness exceed*

exceed the Righteousness of the Scribes *and* Pharisees, *you cannot enter into the Kingdom of Heaven*; and as concerning Oaths, he saith, *It hath been said by them of Old time, Thou shalt not forswear thy self, but perform thy Oaths to the Lord*; *but I say to you now, Swear not at all, but let your yea be yea, and nay, nay, for whatsoever is more than these cometh of Evil.* And therefore as the perfection of the Ancient Men in the Old Testament was not to Forswear themselves, so the perfection of Christian Men, is not to Swear at all; because they are so commanded of Christ, whose Command in no case must be broken.

Origen saith, It behoves a Man, who lives according to the Gospel, not to Swear at all.

And *Jerom*, an Ancient Father, and Teacher of the Church, which the *Protestants* own, saith, *That the great Evangelical Sincerity and Truth admits not of an Oath, since every true saying is equivalent thereunto.*

Theophilact an Ancient Father of the Church, whom the *Protestants* own, saith, (*Mat.* 5.) concerning Oaths, *Learn hence, that under the Law it was no Evil for one to Swear*; *but since the coming of Christ it is Evil, as is Circumcision*: And was it not the principal solution given by *Ambrose*, *That a* Christian *should not Swear at all?*

And Bishop *Gauden* saith, *A true* Christian's *Oath is needless, and an Evil Man's Oath is worthy of no more Credit than a Liar*, pag. 17, 41. of his Book concerning *Swearing*.

Otho Bishop of *Bambreg* in *Germany*, and *Basilius* of *Calcedon*, refused to Swear; and afterwards there was an Act granted to tender *Christians*, that their Yea and Nay might be taken to testifie the Truth instead of an Oath; and the *Essæans* amongst the *Jews*, refused to Swear, as *Josephus* witnesseth;

likewise, *Basil* commends *Chinas* a Famous *Greek*, who suffered a Fine of Three Talents, rather than he would save it by Swearing, to the Loss of his Honour.

And also in Queen *Mary*'s days, many that suffered Martyrdom, refused to Swear.

And in *Matth.* 18. 17. Christ saith in the Gospel-Times to the Church, *That by the Mouth of two or three Witnesses every word may be established*; and not in the Mouth of two or three Swearers: And this Christ spoke in matter of Differences that might happen among *Christians*; but said nothing of an Oath, for Oaths he forbad before.

The Examination of William Thorp, *Martyr, in the Days of King* Henry *the Fourth*, Anno Dom. 1407. *concerning Swearing:*

The Archbishop said, *Lo, it is certified against thee, that thou preachedst openly at* Shrewsbury, *that it is not lawful to Swear in any case*, Book of Martyrs, pag. 701. Vol. 2.

Thorp said, I preached openly, That it is not lawful in any case to Swear by any Creature, and that by the Authority of the Epistle of St. *James*.

Then the Clark asked me, *If it were not Lawful to a Subject, at the bidding of his Prelate to kneel down, and touch the holy Gospel-book, and kiss it, saying*, So help me God, and this holy Doom?

And I said to them, Sirs, ye speak here full generally and largely; What if a Prelate commandeth his Subject to do an unlawful thing, should he obey thereto?

The Archbishop said, *That a Subject ought not to suppose that a Prelate will bid him do an Unlawful thing.*

Thorp

Thorp said, But to our purpose: And I related that a Master of Divinity had said, That it was not lawful either to give or take any Charge upon a Book, for every Book is nothing else but divers Creatures, of which it is made: Therefore to Swear upon a Book, is to Swear by Creatures, and this Swearing is ever Unlawful. This sentence witnesseth *Chrysostom* plainly, blaming them greatly that bring forth a Book to Swear upon, charging Clarks, that in no wise they constrain any Body to Swear, whether they think a Man Swear true or false.

And the Archbishop and his Clarks scorned me, and blamed me greatly for this saying, and threatned me with great punishment, except I left this Opinion of not Swearing.

And then I said, This is not my Opinion only, but it is the Opinion of *Christ*, and St. *James*, and of *Chrysostom*, and of other Saints.

And the Clark said to me, *Wilt thou submit thee here meekly to the Ordinance of Holy Church, and lay thy hand upon the Book, touching the Holy Gospel of God?*

And I said, have I not told you here, how that I heard a Master of Divinity say, that in such a case it is all one, to touch a Book, and to Swear by a Book?

And the Archbishop said, *There is no Master of Divinity in* England *so great, but if he hold this Opinion before me, I shall punish him, as I shall do thee, except thou Swear.*

And I said, Was not *Chrysostom* an Ententive Doctor?

The Archbishop said, *Yea.*

And I said, If *Chrysostom* proveth him worthy of great blame that bringeth forth a Book to Swear up-

on; it must needs follow, that he is more to blame that Sweareth upon that Book.

The Clark said, *Lay thine Hand upon the Book, touching the Holy Gospel of God.* (Here the Ignorance of *Papists* may be seen, who believe the Letter was the Gospel: And those blind *Protestants* and Professors in our Age still hold the same.)

I said, I understand, that the holy Gospel of God may not be touched with Man's Hand.

The Clark said, *I said not Truth*, &c.

I said, By Authority of St. *Hierom*, the reading of the Letter is not the Gospel, but the Belief that Men have in the Word of God, that is the Gospel that we believe, and that is the Vertue of God's Word; and *David* saith, *Through the Word of God the Heavens were formed.*

In the year 427. King *Hunderick*, in the time of the Ten Persecutions, put an Oath to the *Christians*, and they refused it; but some amongst them being simple Men, were willing to take it; and the King said unto them which would have taken the Oath, Because that you, contrary to the Rule of the Gospel, which saith, *Swear not at all*, would have sworn, the King's Will is, that you shall never see your Churches more, but shall be Banished into the Wilderness, and never perform any Ministerial Office more; and there you shall Till the Ground: And the King said to them that refused the Oath, You shall be immediately sent away to the Isle of *Crost*, to hew Timber for Ships, *Eusch.* pag. 80.

The *Christians* that were put to cruel Tortures by the *Papists*, in the Valley of *Piedmont*, about the Year 1655. of which a particular Relation is herein following, one of the Articles against

gainſt theſe Chriſtians was, that they could not Swear at all.

Pontius, of the Age of Fifteen Years, was cruelly tormented, and Martyred by the *Heathen* in the Primitive Times, becauſe he could not Swear. *And many now in theſe Days ſuffer much for the like Cauſe: The Falſe* Chriſtians *would have People Swear like the* Heathen.

CHAP. XVIII.

Concerning the Title of Doctors, and concerning their Habits.

ABout Three Hundred Years ago, then the Name and Title of *Doctor* began to be conferred ſolemnly: It was an Article of *John Wickliff's* (condemned at *Conſtance*) that Graduations and Doctor-ſhips in Univerſities and Colledges, as they were in uſe then, did conduce nothing to the Church.

The *Genevians* in their Annotations upon *Rev.* 9. Verſe 3. where the Locuſt came out of the Smoke, ſay, they were and are falſe Teachers, Hereticks, and worldly ſubtil Prelates, with Monks, Fryars, Cardinals, Patricks, Archbiſhops, Doctors, Bachelors, and Maſters.

Didoclavius, in his Book called, *Altare Dimaſcenum*, pag. 891. ſaith, that Hoods, Tippets, and Square Caps, were introduced by Antichriſt, to promote his Splendor.

Philpot

Philpot chose rather to be secluded the Convocation of the Clergy, than to wear a Hood and Tippet.

Stat. Arad. Oxen. Tit. 14. Parage. 1. The words of the Statute are in English thus; *It is ordered that all Heads of Colledges, all Fellows and Scholars, wear Black, or Sad-coloured Cloaths; and all that are initiated into holy Orders*; as it becomes those of the Clergy to do.

There were of old a certain sort of People among the *Jews*, called *Chemarims*, or Black-coats, as it may be read in *Hosea* the 5th; but our Translators have rendered them Priests, instead of *Chemarims*; which Priests were smutted by the *Heathens* Black Sacrifices.

CHAP. XIX.

Concerning the Heathen *Idolaters naming their Days and Months.*

THE Old Pagan-*Saxons* in their Idolatry, were the first that brought in the Names of the Days, which those called Christians have retained to this day; for they adored Idols, and unto them offered Sacrifices, and worshipped the Planets. *See* Verstigan's *Antiquities, and* Cambden's Brit.

As touching the Idols which these *Saxons* adored they were divers; and though they had many, yet Seven among the rest they especially appropriated unto the seven Days of the Week.

That

That day which is the first day of the Week, they worshipped the Idol of the Sun, which was placed in a Temple, and there Sacrificed unto, and to the special adoration of which Idol, they gave the Name of *Sunday*.

The second day of the Week they dedicated to the Idol of the Moon; and from whence these called Christians retain the Name of *Monday*, instead of *Moonday*.

The next was the Idol of the Planets, which was the Idol of *Tuisco*, who was the first and chiefest Man of Name among the *Germans*, unto whom the Name of *Tuesday* was especially dedicated.

The next was the Idol *Woden*, whom the *Saxons* honoured for their God of Battel. And after this Idol these call'd *Christians* do yet call the fourth day of the Week *Wednesday*, instead of *Wodensday*.

The next was the Idol *Thor*, from whence the name *Thursday* is retained, instead of the fifth day of the Week.

The next Idol was the Goddess *Friga*, to which Idol they dedicated the sixth day of the Week, and called it *Friday*, which is retained to this day.

The last day was the Idol *Seator*, from whence is called the seventh day, *Saturday*.

And as these called *Christians* have followed the *Heathens* Examples in naming their Days, so they followed them in naming their Months; for the *Heathen* they called *Mars* the God of Battel, and from thence they call'd the first Month *March*.

And *Venus* they called the Goddess of Love and Beauty, and from thence they called the second Month *April*.

And *Maia* a *Heathen* Goddess called *Flora*; *Flora* and *Cloris* were called the Goddesses of Flowers; unto

unto *Maia* the *Heathen* Idolaters uſed to Sacrifice, from whence was the third Month called *May*. And upon the firſt day of the ſame Month they uſed to keep *Floralia* Feaſts to the two Goddeſſes of Flowers, *viz.* *Flora* and *Cloris*; and *Flora* was a Strumpet in *Rome*, that uſed on the firſt day of that Month to ſet up a May-pole before her Door to entice her Lovers: From whence came May-poles and May-day to be ſince obſerved by theſe called *Chriſtians.*

And *Juno*, whom the *Heathen* called the Goddeſs of Kingdoms and Wealth; from this *Juno* the fourth Month was called *June.*

And *Julius Cæſar* a *Roman* Emperor, in honour to him was the fifth Month called *July.*

And in honour to *Auguſtus Cæſar* an Emperor, was the ſixth Month called *Auguſt.*

And four of the other Months are called after the Latine Names; as, *September* for the Seventh Month; *October* for the Eighth; *November* for the Ninth; *December* for the Tenth.

And one *Janus* a King of *Italy*, was for his Wiſdom pictured with two Faces, whom they honoured as God; and from this Name *Janus* was the Eleventh Month called *January.*

And *Saturnus*, *Pluto*, *Februs*, were called the Gods of Hell, who the *Heathen* ſaid had the Rule of the Evil Spirits there; and from *Pluto*, *Februs*, was the Twelfth Month called *February.* *And by all theſe Idolatrous Names do theſe called* Chriſtians *call their Days to this day, which is contrary to the Scriptures, the Prophets, and the Apoſtles.*

The *Saxons* alſo had a Goddeſs (whom they Sacrificed to in the Month of *April*) called *Eaſter*: hence they called *April*, *Eaſter* Month; and hence

hence in process of time came *Easter*, *Page* 135. *Camb. Brit.*

CHAP. XX.

Concerning Burying-places.

IN the Years 198. *Gaudentius de Mor.* (see *Justin.* Part 1. Chap. 26.) proves that they did of old bury privately their Dead in their Grounds; which Custom was taken away by Pope *Innocent* the third, who decreed that none should be buried in unconsecrated places; and then after, People began to desire to be buried within the Church, out of a Superstitious respect to the Saint, whose Name that Church did bear, and because their Kindred and Relations did pray for them there; besides, they hoped to be benefited by the Merits of the Martyrs. And it may be read in *Austin, de cura pro Mortuis, Chap.* 5. That the Body of her believing Son might be buried in the Church of the Martyrs, for so much as she did believe that his Soul did reap benefit through the Merits of the said Martyrs. And about this time the Clergy began to appropriate to themselves the Prerogative of taking Money to let People be buried in Churches, and is at this day used in *England.*

It was one of the Articles of the *Waldenses*, that the use of Church yards is superfluous, and invented only for Lucres sake; and that it was no matter in what ground any one was laid or buried, *Bishop Usher de Success. Eccles. Chr. c.* 6.

CHAP.

CHAP. XXI.

Concerning Ministers.

WHen Christ bid them go into all Nations, he bid them wait at *Jerusalem* until they were endued with Power from on high; and they were not to go Seven Years at Colledges, as they are now, like an Apprentice; but some of them were Tradesmen, as *Moses* was a Keeper of Sheep, and *Jacob* was a Keeper of Sheep, and *David* was a Keeper of Sheep, and *Elisha* a Ploughman, and *Amos* a Herdsman, and *Peter* and *John* Fishermen, and Unlearned Men, and *Paul* a Tentmaker.

And the Teachers of the *Waldenses* were said to be *Weavers* and *Coblers*, of which, when they were told of it, they replied, *They were not ashamed of their Priests, because they laboured with their Hands, according to the Examples of the Apostles.*

CHAP. XXII.

Concerning Marrying with the Ring.

IT was the *Romans* that first brought up Marrying with the Ring, it being their Practice and Custom, that the Man should give in Token of Good-will, a Ring unto the Woman, *Alex. Gen. Lib.* 2. *Antiq. Romani*, p. 72. And before they would begin the Ceremonies of their Contract, the Man pro-

procured a South-sayer, and the Woman another, to cast their Fortune, and the Token or Sign that these South-sayers accounted most Fortunate, was a Crow. *And this practice of Marrying with a Ring do these called* Christians *retain to this Day, amongst many other of the* Heathen *Idolatrous practices.*

And this Practice is contrary to the Practice of the holy Men of God in the Scriptures; for *Boaz* took *Ruth* to Wife before the Elders of the People, and said, *Ye are Witnesses this day, that I take* Ruth *to Wife, and the People said, We are Witnesses this day, and the Lord make the Woman in thy House, like the House of* Rachel, *&c. and that thou mayest do worthily in* Ephrata, *and be famous in* Bethlehem. And of the stock of *Boaz* came Christ, *Ruth* 4.

And *Isaiah* was to take Witness, and write in a Roll when he went to the Prophetess. *So here (you may see) were no South-sayers nor Rings used.*

CHAP. XXIII.

Concerning Churches and Universities, so called.

AND the Names that the *Papists* gave the Steeple-houses, are still used by *Protestants*; they called their Churches *Cathedral Churches*, and *King's Chappel*, and *Queen's Chappel*.

And Pope *Felix* the third, he decreed, That Churches should be dedicated to the Saints; and so they came to be called, one *Christ*'s Church, and another they called St. *Peter*'s Church, and another St. *Paul*'s Church, and another they called St. *James*'s Church,

Church, and another St. *George*'s Church, and St. *Bennet*'s Church, *&c.* *And them call'd* Protestants *call them so still.*

And the *Protestants* still call the Colledges by the same Names the *Papists* gave them, who first set them up.

The *Papists* called them *Christ Church* Colledge, *Emanuel* Colledge, *Trinity* Colledge, *Corpus Christi* Colledge; that is, the Body of Christ Colledge; *Jesus* Colledge, *Brazen-nose* Colledge, *Magdalen* Colledge, *All-Souls* Colledge, Saint *John*'s Colledge.

The two Universities, as they are called, were founded by Popish *Saxon* Kings, and other Kings, Bishops, and other Men and Women.

Tindal, who was a Martyr, said (concerning Universities) that whosoever ordained Universities, be it *Alexander* at *Halis*, St. *Thomas* or any other, he was a Star that fell from Heaven to Earth; for there are brought in (said he) Moral Virtues, for Faith; and Opinions, for Truth; and said, they are a confused Cloud. Tindal, *in his Book of the Revelation of Antichrist.*

CHAP. XXIV.

How the Bishops and Clergy heretofore have been the cause of cruel Laws against those that differed from them, whom they called Hereticks.

ERASMUS testified, that for above Four Hundred Years after Christ, the Bishops did not seek the

the help of the Emperors against the Hereticks; whether they did seek it against the insufferable Wickedness of the *Donatists*, it did not please the good People, that they should then seek the help of the Civil Powers; for they then judged that it became not the Bishops to use any other Weapons, nor to have any other help than the Sword of the Spirit, the Word of God; although the evil was incurable, yet would they have excluded it by Excommunication, which is said to be the greatest Judgment or Punishment that then the Church had.

The Histories also shew, how that some of the Clergy have said, That the Princes ought to kiss the Son, and to use their Power for to preserve and defend Religion against all their Enemies, though their Lands should therefore be spoiled.

In the Year 553. *Pelagius* Bishop of *Rome*, instituted first of all, That Hereticks and Apostates should be forced by external compulsion. And *Clement* the fifth made Laws, that Hereticks should be burned.

Gerardus Naviomagus sheweth, how that the Laws for putting Hereticks to Death came not by the free Will of the Emperors, but through the earnest importuning of Blood-thirsty Bishops, whose constant recourse was a burden to the Emperors, so that finally, they obtained what they desired; but when the Clergy could not prevail with one Emperor, they excluded him out of *Italy*, and Excommunicated him, and brought him in suspension, and freed the Subjects from the Oath, and stirred them up against the Power. And thus have the Clergy handled them, when they could not have their wills.

And it might be plentifully manifested, how that it hath been Blood-thirsty Bishops, with others of the Clergy, that hath provoked Kings, and Potentates of the Earth to Cruelty, and who have counselled them to make bloody Laws, like the Bishop *Nestorius*, who in his Sermon spake unto the Emperor, and said, *O Emperor, give me a Land cleansed of Hereticks, and I will give thee Heaven; help me against the Hereticks, and I will help thee: O subdue the* Persians *thine Enemies.*

In the Years 1538. and 1546. in like manner the Inquisitors and Clergy stirred up the Emperor, the Kings of *Spain* and *France*, to terrible Persecution, laying it upon their Consciences to quit themselves severely against Hereticks, if they would escape the Lord's Reproof.

In the Year 1545. Pope *Paul* the Third, counselled and entreated the Emperor *Charles*, and King *Ferdinandus*, to compel the *Protestants* to forsake their Errors.

CHAP.

CHAP. XXV.

How since the Apostacy from the Truth, the Pope, Kings and Rulers, make Ministers; and none must Preach, except they have a License from them.

IN the days of King *Henry* the Fourth, it was agreed upon by the King and the Bishops, with other Lords, that no Man within this Realm, or other the Kings Majesty's Dominions, presume to take upon him to Preach privily or otherwise, without special License of the Ordinary of the same place, *Statute ex Officio Reg.* Hen. 4.

And in the days of the same King *Henry* the Fourth, Constitutions were made by *Tho. Arundel*, Arch-Bishop of *Canterbury*, and others, That no person (being authorized to Preach) should take upon himself to Preach in *English* to the Clergy and Laity, except he first present himself, and be examined of the Ordinary of the place.

For first, the King he nominated who should be Bishop of such a Diocess, and then being presented to the Pope, he was to approve of him; and being approved, he was Consecrated by the Arch-Bishop in *England*: But when King *Henry* the Eighth cast off the Pope, then it was enacted by King and Parliament, That no Bishop should be commended to the Pope, but that the King should both Nominate them, and approve of them to be sufficient Ministers.

In the Year 1547. in *Edward* the Sixth's time, Injunctions were ſet forth, That none ſhould Preach, except ſufficiently Licenſed.

In the Reign of King *James* the Firſt, Injunctions were made, That none ſhould Preach, except they were lawfully Licenſed thereunto by the King or the Biſhops. *Fox* Act. & Mon. Vol. 2.

And likewiſe in the days of *Queen Mary*, none were to Preach, but ſuch as ſhould be Licenſed or Allowed by her Authority, or by the Arch-Biſhop, *&c.* or by the Univerſities of *Oxford* and *Cambridge*, *Anno* 1 *Mary Part* II. *C.* 1.

In the Year 1559. Injunctions were likewiſe made in the firſt Year of *Q. Elizabeth*, That none ſhould appear to Preach, nor be admitted thereto, but ſuch as ſhould be Licenſed thereto by the Queen, or the Arch-Biſhops or Biſhops. *And thus ſhe followed the Papiſts, who were the firſt that ſet up this Order.*

In the Year 1644. The Parliament made an Ordinance to give Power to the *Preſbyter* Aſſembly of Divines, for the Ordination of Miniſters, according to the Directory for Ordination; and they gave the Aſſembly of Divines Rules for Examination of them they Ordained.

He that was to be Ordained, was to bring a Teſtimony that he had ſworn, and taken the Covenant of the Three Kingdoms, and how long he had been in the Univerſity, and what Degrees he had taken, and whether he was twenty four years old, *&c.* Note, *This was upholding* Popery *ſtill, notwithſtanding there was a pretence of Reformation.*

And an Ordinance was made by *Oliver Cromwel* and his Council, for Approbation of publick Preachers; and for this end Commiſſioners were appointed, and were Authorized to judge of the Abi-

lity

lity and Fitness of any Man, before he was admitted to any publick place to Preach; *O. C.* 1655. *Can.* 991 and *Can.* 57.

CHAP. XXVI.

Concerning the Priests turning as the Rulers turned, to every Power that came up, rather than they would lose their Benefices; and how they petitioned several Parliaments and Rulers, that they might have their Tythes paid them, and that they would suppress the People called QUAKERS.

IN the Year 1521. Pope *Julius* being angry with the King of *France*, sent King *Henry* the Eighth the Cap of Maintenance and Sword, and gave him the Title of *Christianissime*, that is, *The most Christian King*.

And because King *Henry* wrote a Book against *Luther*, the Pope gave him the Title of *Defender of the Faith*.

In the Year 1531. (being the Twenty Second Year of *Henry* the Eighth) *Tindal* did Translate the *New Testament* into *English*; for reading of which, many were sharply punished, and the reading of it was forbidden by the Chancellor of *England*, and the *Papist* Bishops then in Power, caused all the Books to be brought into *Paul's yard*, and there to be burned; and the said *Tindal* was shortly after burned beyond Sea for Translating the same.

In the same Year one *Campejus* being sent Legate from the Pope into *England*, was at first in great re-

queſt with King *Henry* the Eighth, and had many Honours conferred on him, and great Benefices; but the King taking diſlike of the Pope's Proceedings with him concerning a Divorſe, who had Married the Relict of his Brother, and would have had a Divorce, but the Pope's Mind changed, and cauſed it to be burnt; at which the King was troubled, and cauſed an Act to be made, *That no more Annates ſhould be paid for Bulls or Pardons to the Pope, nor no Appeals be made to him, but that all ſhould Appeal to the King for Pardon.*

About this time the whole Clergy of *England* was charged by the King's Council, to be in a *Præmunire*, for ſupporting and maintaining the Pope's Power, and were called to Anſwer in the *King's Bench* but before their day of Appearance came, they in their Convocation concluded an humble Submiſſion in Writing, and offered the King One Hundred Thouſand Pounds to Pardon them; which after ſome labour, the King promiſed them Pardon; in which Submiſſion, the Clergy called the King, *Supream Head of the Church*, Baker Chron.

This Pardon was ſigned by the King's Hand. [Mark] *The King turning, and denying the Pope's Supremacy, the Prieſts turn and deny their old Head of the Church, called* Peter's *Succeſſor.*

And in the Year 1535. the Pope's Authority in *England*, was aboliſhed by Parliament; and about two years after, an Act was made, which gave the King all Religious Houſes, and all their Lands and Goods.

And then an Oath was Miniſtred to the Clergy, which they took.

That they ſhould renounce the Pope's Authority, and Swear to be true to the King, his Heirs and Succeſſors,

of

of Life and Limb, and to live and to die with him, against People; and to acknowledge their holding Bishopricks of the King only, beseeching him to make Restitution of the Temporalities of the said Bishoprick. So God me help and all Saints, *said they.*

About this time, the Bible was first permitted to be read in *English*; and Injunctions were set forth by Lord *Cromwel*, That the *Creed*, *Lord's Prayer*, *Ten Commandments*, and Articles of the *Christian Faith*, should be read in *English*; which caused Twenty Thousand People to rise in Arms in *Lincolnshire*, being headed by a Monk and others, and they were scarcely appeased, but there rose Forty Thousand in the *North*, where on one side of their Ensigns they had Christ hanging on the Cross, and on the other side, the Cup and Bread of the Sacrament, but they were suppressed.

In *November* 1537. by the special motion of the aforesaid *Cromwel*, all the Images, unto which were made any special Pilgrimages and Offerings, were taken down and burnt; and forthwith, by the means of the said *Cromwel*, all the Orders of Fryars and Nuns, with their Cloisters and Houses, were suppressed and put down.

After all this, and notwithstanding their Reformation, Popery had so much Power in the Hearts both of King and People, that one *Nicholson*, alias *Lambert*, being accused for denying the Presence in the Sacrament, he Appealed to the King, and the King heard him openly, but all would not do, neither would the King pardon him; and shortly after he was drawn to *Smithfield*, and there burnt; and this was done about the Thirtieth Year of his Reign.

And in the Thirty Seventh Year of his Reign, the *Parliament* gave him all the Colledges and Chantries.

And one *John Smith* was burnt in *Smithfield*, and one *Andrew Howet* a Taylor, for denying the Real Presence in the Sacrament.

And further, in the Thirtieth Year of his Reign, was set forth by the Bishops, the Books of six Articles, condemning all for Hereticks, and to be burnt, that should hold

1. *That the Body of Christ was not really present in the Sacrament after Consecration.*

2. *That the Sacrament might not truly be Administred under one kind.*

3. *That Priests entered into Holy Orders, might Marry.*

4. *That Vows of Chastity, entered into upon mature Deliberation, were not to be kept.*

5. *That private* Masses *were not to be used.*

6. *That Auricular Confession was not necessary in the Church.*

These Articles, and the penalty annexed unto them, were called, *A Whip with six strings*; which penalty was, They were to be burned to Death and forfeit their Estates real and personal to the King.

After King *Henry* the Eighth, succeeded *Edward* the Sixth; Son to King *Henry* the Eighth, in whose time new Injunctions were set forth for pulling down and removing all Images out of Churches; also, *Homilies* were appointed to be read for peoples Instruction, and that the Sacrament should be Ministred to Lay-people in both Kinds; also, Marriage was allowed to the Clergy; Auricular Confession was forbidden, and Prayer for the Dead; and in his fifth year, the Book of *Common-Prayer* was established.

After

After King *Edward*, succeeded Queen *Mary*, in whose coming to the Crown, there was some Combustion, to whom the *Suffolk* Men resorted, who being always forward in promoting the Proceedings of the Gospel, promised her their Aid, and to help her, so that she would not attempt the Alteration of the Religion, which her Brother King *Edward* had Established. To make the matter short, upon this Condition she agreed, and made Promise to them, that no Alteration should be of Religion. But being a *Papist*, and setting *Popery* up, the People and Priests generally turned that Way; and all Bishops that had been depriv'd in the time of *Edward* the Sixth, were restored to their Bishopricks; and all Reformed Men that were Married, and would not forsake their Opinion, and turn, were turned out of their Livings; and in her time the *Mass* was again sung in *Latine*; and the *Pope*'s Authority was, by Act of Parliament, restored in *England*; and the *Mass* Commanded in all Churches to be used. In her second Year, the Realm was Absolved, and reconciled to the Church of *Rome* by Cardinal *Pool*; and the first Fruits and Tenths were restored to the Clergy; but this was soon revoked, the Council finding the Necessity of it for the Queens Support. In her fourth Year, Monasteries were begun to be re-edified. The Number of those that died for Religion in her time, which was but six Years, were Two Hundred Fourscore and Thirteen, Men and Women.

Now see the Oath which the Clergy took to the *Pope*.

They Swore to be *True to St. Peter, the Holy Church of* Rome, *and to the Pope, the holy Father, and to defend it against all Men, and to acknowledge the Rules*

Rules of the holy Fathers Decrees, which to my power (say they) *I shall keep, and cause to be kept, and all Heretick and Schismaticks to our holy Father, I will persecute to my power:* So help me God and the holy Evangelists.

In the Year 1558. Queen *Mary* being dead, Q. *Elizabeth* began to Reign, and she with the Advice of the Parliament, soon made an Act for Uniformity of Prayer, and Administration of the Sacraments.

And the Title of the *Supream Head of the Church* was confirmed to Queen *Elizabeth* by the Parliament, and they gave the first Fruits and Tenths to her.

The Supremacy thus confirmed to the Queen, the Oath was tendered to the Bishops and others, who had been *Papists* in Queen *Mary*'s days; and as many as refus'd to take it, were Depriv'd of their Livings; and of the Number of above Nine Thousand Priests, Bishops, Deans, Prebends, Masters of Colledges, Arch-Deacons, Abbots, who had been in place in Q. *Mary*'s time, not above One Hundred and Twenty of them refused to take the Oath, but turned from their Religion to *Protestantism*, because the Queen set it up, notwithstanding they in Q. *Mary*'s days, had burned some hundreds, because they would not bow to *Popery*.

And in the first Year of her Reign, a Book of Injunctions to the Clergy was published, some of which are as followeth.

That every holy-day throughout the Year, when the people had no Sermon, *the Priest should recite the* Paternoster, *the* Creed *and* Ten Commandments, *to the intent the people may learn the same by heart,* &c.

Item, *That they should keep holy-day.*

Item,

Item, That the Church-Wardens, at the common Charge of the Parishioners, shall provide a comely and decent Pulpit to be set in a convenient place, and to be there seemly kept.

Some of the Articles published in the Year 1610. by the Arch-Deacon of *Rochester*.

Whether is your Minister a Preacher Licensed? If yea, then by whom?

Whether doth he bid holy-days and fasting-days?

Item, *Whether have you in your Church or Chappel a seemly Pulpit, a decent Communion-Table, with meet Cloth to cover it, a Font of Stone set in the Old usual place, a Communion-Cup of Silver, with a Cover, a large Surplice with Sleeves*, &c.

Some of the Articles published in the Year 1636.

1. *Whether is your Church or Chappel sufficiently repaired, the Walls and Covering thereof strong and close? Are the Bells unbroken, and their Frames strong and safe, and fit for use? Are the Windows well glazed, and Floor well paved, and Seats decent, without dust, in such decent manner as becomes the House of God?*

2. *Have you a Font of Stone in the Ancient usual place, and decent Pulpit, with a decent Cushion, and a decent comely Surplice, with wide Sleeves for your Ministers use.*

3. *Have you a decent Communion-Table, and a Carpet of Silk or other decent Stuff? For this Table also a fair Linnen-Cloth? And is the said Table covered therewith*, &c.

And after *Q. Elizabeth*, in K. *James*'s time, the Book of *Common-Prayer* was confirmed by the King; and then the Bishops and Clergy in *England*, by the King's

King's Licence, set forth Canons and Constitutions in the Church, some of which are as followeth.

That there should be a Font of Stone in every Church and Chappel, according to former Constitutions.

Also, that in all Churches there should be decent Tables, and covered frame of Divine Service, with a Carpet of Silk, or other decent Stuff, and in the time of Administration, with a fair Linnen Cloth upon it; and that the Ten Commandments should be set upon the East End of every Church or Chappel.

Also, that a comely and decent Pulpit should be provided in every Church and Chappel.

Also they set forth a Form of Prayer that they should say before Sermons.

And that in Cathedrals and Collegiate Churches, he that Administred the Communion on principal Feast-days, should wear a decent Cope.

And when there was no Communion in Cathedral Churches, they should wear Surplices and Hoods.

Also, that the Litany should be said or sung on Wednesdays and Fridays weekly; and that Sundays and all holy-days should be observed.

Also, that Ministers, according to their Degrees, should wear decent and comely Apparel, so have them known to the People, thereby to receive Honour, &c. Gowns with standing Collars, and Sleeves straight at hands, or wide Sleeves with Hoods, or Tippits of Silk or Sarcenet, and square Caps; also, some Ministers were to wear the like Apparel, but no Tippit.

Also, that they should wear in their Journeys, Cloaks with Sleeves, commonly called Priests Cloaks, with Sleeves, Welts, long Buttons or cut.

Also, that no Ecclesiastical person should wear any Coif, or wrought Night-cap, but only plain Caps of black Silk, Satin or Velvit.

Also,

Also, that in publick they go not in their Doublet and Hose, without Coats or Cassocks; also, that they wear not any light coloured Stockings; likewise, that poor Beneficed Curates, that could not provide themselves long Gowns, may go in short Gowns.

And in the time of the Long Parliament (which was ended in the Year 1652.) they having deny'd the *Common-Prayer*, and a *Directory* for the publick Worship of God being set out in the Year 644. by a Synod of Priests sitting at *Westminster*; the generallity of the Priests, rather than they would leave their Benefices, conformed to that Power likewise. And the Truth being then broke forth in the People called *Quakers*, the Priests Rage was so hot against them, that they joined together, and Petitioned the Parliament against the spreading of the Truth in the aforesaid People, and called the *Truth Heresie* and *Blasphemy*.

In the Year 1653. a Council of State was called by *Oliver Cromwell*, unto whom the Priests demonstrated their great Willingness to Conform; and in the same Year a Parliament was Chosen, which was called the Little Parliament, unto whom the Priests in several Counties presented several Petitions against the People called *Quakers*.

In the same Year was *Oliver Cromwell* made Protector, to whom the Priests were ready also to join: The Priests of *Cumberland* Petitioned, that some present Course might be prescribed for the enforcing the Payment of Tythes, and other Dues to Ministers, *to which the People in these parts* (said they) *are exceedingly averse.*

And *Oliver Cromwell* upheld their Interest, and made an Order how they might Sue the People called

ed *Quakers* for Tythes, there being no Ecclesiastical Courts to Sue for them in, as it had been formerly Ordained they should be Sued for in no other Courts.

In the Year 1658. *Richard Cromwell* was made Protector, who the Priests flockt to as to their Rock of Defence, that he, whom they called in their Petition, their *Joshua*, might lead them into their promised Land, which indeed was but a Benefice of Tythes or Augmentations; and they told him, that the Gospel was bound up in him, and so cleaved to him by Flatteries, as they did in all Ages.

And on the 12th of the 8th Month, 1658. the *Independents* made a Form of Faith, in the *Savoy*, and published it.

In which Form of Faith, they laid down (in chap. 13.) *That they that are united to Christ, effectually called and regenerated, having a new Heart and a new Spirit created in them, through the Virtue of Christ's Death and Resurrection, are also further sanctified, really and personally, through the same Virtue, by his Word and Spirit dwelling in them, the Dominion of the whole Body of Sin is destroyed, and the several Lusts thereof are more and more weakened and mortified, and that the Sanctification is throughout in the whole Man.*

Yet in the Conclusion of the same *Article* they say, *That it is Imperfect in this Life, and that there abideth still some Remnants of Corruption in every part.* Note, Sure these Peoples Faith is one with the Papists, who hold a *Purgatory* (that is, place to purge from Sins after this Life) for the Scriptures say, *As the Tree falls, so it lies; and as Death leaves us, so Judgment finds us.*

And in Chap. 31. they laid it down as part of their Faith, *That it was a sin to refuse an Oath, being lawfully*

lawfully imposed by Authority. So are in the same path as the *Papists* and other Apostates from the Truth are in; for Christ said, *Swear not at all*, Matth. 5. and the Apostle *James* said, *Above all things my Brethren swear not*, James 5.

And then after *Richard Cromwell*, the Long Parliament sate again, under whose time the Priests were in great fear they should have lost their Tythes and Maintenance, that they (some of them) got in Arms, but being routed, they Petitioned the Parliament for Pardon; and by their Subtilty, got them to establish their Tythes, and then they were quiet.

And when the King came in, and the *Common-Prayer* Book was again set up, how many of these Priests turned in the Nation, is well known in the Countries; and some of them cryed, *They would Preach in a Surplice or a Fools Coat, rather then the Gospel should not be Preached.* Here you may see the Turn-coat Priests who minded more their Benefices than the Gospel.

CHAP. XXVII.

A Relation of some of the Cruelties inflicted on the Christians *by the* Heathens.

AND these called *Papists* have acted their Cruelties upon *Christians*, like unto their Fathers, the old persecuting *Roman-Heathens*, who acted many such Cruelties as follow, though they profess *Christianity* in Word, yet the Actions of the Young *Romans* are like the Old, who have in their Actions denyed Christ, who saith, *Love one another.*

One

One was Wracht on a Wheely and beat with Bulls-Pizzles.

One hanged and her Skin flead off.

One bound about a Globe, and her Skin flead off her Head and Face.

One had his Tongue cut out.

One broken in a Mortar.

One bound to a Pillar, his Head downward, and roasted.

One Fryed in a Pan.

The Mother whipt, and her Dugs pull'd off.

Some sowed up in the Skins of Wild Beasts, and worried with great Dogs.

Some bound to Axel Trees, and so buckled.

Some thrown to Lyons, Beasts and Tygers.

One put into a Caldron of boiling Oyl.

Some Crucified with their Heads downwards.

Some gored upon Stakes, one end fastened in the Ground, the other end coming out of their Mouths.

Some tossed upon the Horns of Wild Bulls.

Some Women stript and hung by the Hair of the Head and scourged.

Some had their Brains beaten out with Clubs.

Some broyled upon Grid-Irons.

Some beheaded with the Sword.

Some burned at Stakes.

Some thrown down from Rocks, and broken to pieces.

Some prest to Death with great Weights of Lead.

Some stoned to Death.

Some hanged on Gibbets.

Some hung up by the Heels, and choak'd with smoak.

Some had sharp Reeds thrust under their Nails, and other parts of their Bodies.

Some

Some hung upon Trees by the middle, until they died of Hunger.

Some hung up by one Hand, with Weights at Lead at their Heels.

Some roasted upon Spits by a soft fire.

Some naked Women hung up by one Leg upon Trees till they died.

Some had all their Flesh torn with Claws of Wild Beasts.

Some were hewn in pieces with Swords.

Some were sawn asunder in the middle.

Some had their naked Bodies annointed with Honey, and then hung up in Baskets to be devoured of Wasps and Flyes.

Some Ministers were loaden with great Burdens, and prickt forward with Swords and Spears.

Some tied by the Feet, and haled through rough places, till they were torn in pieces.

Womens Bellies ript open, and Barly put into them, and so devoured by Swine.

A Ship set on fire with fourscore Ministers in it.

Some cut in pieces from the Fundament.

Some had stinking Water, Vinegar and Greace poured down their Throats.

Some smothered in Caves on the Mountains.

Some wracked until their Bowels brake out.

Some Womens Bellies ript up, and their Children troden under foot.

Two and two tied together and slain.

Some had their Bowels pulled out, and put into a Bason.

Fourscore slain, and their Quarters set on stakes thirty miles together.

Some murdered at the time and place of their Worship.

Some had Boots of Oyl put on their Legs over a small fire. *This was invented by a Monk.*

Some had their Head miserably torn with Gunpowder, put into their Mouths and fired.

Some thrown out at Windows upon Spears.

Some had their Bellies burnt till their Bowels fell out.

Some had their Ears and Cheeks cut off, and holes burnt in divers parts of their Bodies.

Some had their Mouths slit up to their Ears.

Some had their Eyes bored out.

A Minister had Hens and Geese tied about his Body, and was torn with Dogs.

Some were tormented in a Trough.

A Minister tormented by a Cat on his Belly.

Some had their Faces plained.

Some had their Arms cut off.

Some had their Noses and Ears cut off to make Hat-bands.

Some had their Eyes twisted out with Cords.

Some had Cords drawn through their Arms and Legs.

Some cast into Dungeons among Frogs and Toads.

Some were let down with a Pulley into the Fire by Degrees.

Some had their Hearts pulled out, which the *Papists* gnawed with their Teeth.

Some had their Throats cut with Butchers Knives, others knockt on the Head with Axes.

Some had their Brests and Noses pluckt off with red hot Pincers.

A Smith had his Brains beat out on an Anvil with a Hammer.

Some had their right Hand and Feet crushed between red hot Irons.

Some

Some were hanged up by one Foot, and their Heads and Breasts in the Water.

Some were torn in pieces by Horses.

Some hung upon Tenterhooks.

Some had their Infants cut out of their Wombs, and thrown to Dogs and Swine.

Some were set in the Ground up to the Chin, to be starved to Death.

Some were pistolled to Death.

Some thrown down from Bridges into Rivers.

Some burned with straw tied about them to cover their Nakedness.

Some buryed alive.

A Woman and her Daughter hanged in their Hair.

CAAP. XXVIII.

An Abstract of the Bloody Massacre *in* Ireland *by the Instigation of the Jesuits, Priests and Fryars,* &c. *in the Year* 1642.

WHen their Plots were ripe for Execution, we find their first Proceedings against the *English* various; some of the *Irish* only stripping and expelling them; others murdering Men, Women and Children without Mercy; all resolving universally to root out all the *Protestants* out of *Ireland*, so deeply malicious were they against *English Protestants*, that they would not so much as endure the sound of their Language.

The *Irish*, when the Massacre began, persuaded many of their Protestant Neighbours to bring their

Goods to them, and they would ſecure them; and hereby they got abundance peaceably into their Hands, whereof they cheated the *Proteſtants*, refuſing to reſtore them again; yet ſo confident were the *Proteſtants* at firſt of them, that they gave them Inventories of all they had, and digged up their beſt things that were hidden in the ground, and depoſited them in their Cuſtody: They alſo got much into their Hands by fair Promiſes, deep Oaths and Engagements, That if they would deliver them their Goods, they would ſuffer them, with their Wives and Children quietly to depart the Country; and when they had got all they could, they afterwards murdered them.

Having thus ſeized upon their Goods and Cattel, ranſackt their Houſes, got their Perſons, ſtript Man, Woman and Child Naked, and ſo turned them out of Doors, ſtrictly prohibiting the *Iriſh* under great Penalties, not to give them any Relief; by means whereof many miſerably periſht through Cold, Nakedneſs and Hunger.

In the Town of *Colraine*, many thouſands of thoſe poor people that had fled thither for Succour, died in few days, ſo that the Living could not bury the Dead, but laid their Carcaſſes in Ranks in the waſte and wide Holes, piling them up as if they had been Herrings.

One *Magdalen Redman*, Depoſeth, That ſhe, and divers other Proteſtants, amongſt whom were two and twenty Widows, were firſt Robbed, and then ſtript naked; and when they had covered themſelves with Straw, the bloody *Papiſts* threw in burning Straw among them, on purpoſe to burn them; then they drove them out into the Woods in Froſt and Snow, where many of them died with extream cold, and

and those that survived, lived miserably, by reason of their many Wants.

Yet though these Bloody Villains exercised such inhumane Cruelties towards the poor *Protestants*, they would commonly boast, *That these were but the beginnings of their Sorrows*, and indeed they made it good; for having disarmed the *English*, robbed them of their Goods, stript them of their Cloathes, and having their persons in their power, they furiously broke out into all manner or abominable Cruelties, horrid Massacres, and execrable Murders.

For there were multitudes murder'd in cold Blood, some as they were at Plow, others in their Houses, others in the High-ways; all without any provocation, were suddenly destroyed.

In the Castle of *Lisgool*, were about one hundred and fifty Men, Women and Children consumed with Fire.

At the Castle of *Montah*, were one hundred slain.

At the Castle of *Tullah*, which was delivered to *Mac. Guire* upon Composition, and faithful Promises of fair Quarter; as soon as he and his entered, they began to strip the People, and most cruelly put them to the Sword, murdering them all without Mercy.

At *Lissenskeath*, they hang'd and kill'd above one hundred of the *Scottish Protestants*.

In the Counties of *Ardmagh* and *Tyrone*, where the *Protestants* were more numerous, their Murderers were more multiplied, and with great Cruelty.

Mac. Guire coming to the Castle of *Lessenskeath*, desired to speak with one *Middleton*, who admitted him in; he first burnt the Records of the County, then demanded One Thousand Pounds, which was in his Custody, of one called Sir *William Balfore*,

which as soon as he had, he caused the said *Middleton* to hear *Mass*, and to swear that he would never alter from it, and then hanged him up with his Wife and Children; hanging and murdering above one hundred persons besides in that place.

At *Portendown-Bridge*, there were one thousand Men, women and Children carried in several Companies, and all unmercifully drowned in the River; yea, in that Country there were four thousand persons drowned in several places.

In one place one hundred and forty *English* were taken and driven like Cattel for many Miles together.

Other Companies they carried out to a place fit for Execution, and then murdered them.

One hundred and fifteen Men, Women and Children they sent with Sir *Philem. Oneal*'s Pass, till they came to *Portendown-Bridge*, and there drowned them.

At another time one hundred and forty *Protestants* being thrown in at the same place, as any of them did swim to the shore, the bloody Villains, with the Butt-ends of their Musquets knockt out their Brains.

At *Ardmagh O. Cane* got together all the *Protestants* thereabouts, pretending to conduct them to *Colraine*; but before they were a days Journey, they were all murdered, and so were many others, though they had Protection from *Philem. Oneal*. The aged People in *Ardmagh* were carried to *Charlemont*, and there murdered.

Presently after, the Town of *Ardmagh* was burnt, and 500 persons murdered and drowned.

In *Killoman* were forty eight Families murdered. In one House twenty two *Protestants* were burned.

In

In *Kilmore* all the Inhabitants were stript and Massacred, being 200 Families; the whole County was a common Butchery, many thousands perished by the Sword, Famine, Fire, Water, and all other cruel Deaths that Rage and Malice could invent.

At *Cassel* they the put all the *Protestants* into a loathsome Dungeon, kept them twelve weeks in great Misery; some they barbarously mangled, and left them languishing; some they hang'd up twice or thrice; others they buried alive.

In *Queens County*, an *English*-Man, his Wife, five Children, and a Maid were all hanged together.

At *Clown* seventeen Men were buried alive; some were wounded and hanged upon Tenterhooks.

In *Castle-Cumber*, two Boys wounded and hung upon Butchers Tenters. Some hanged up, and taken down to confess Money, and then murdered. Some had their Bellies ript up, and so left with their Guts about their Heels.

In *Kilkenny*, an *English* Woman being beaten into a Ditch, where she died; her Child about six years old, they ript up her Belly, and let out her Guts. One they forced to *Mass*, then they wounded him, ript his Belly, took out his Guts, and so left him alive.

A *Scottish* Man they stript and hewed to pieces, ript up his Wifes Belly, so that her Child dropt out. Many other Women with Child they hung up, ript their Bellies, and let their Infants fall out; some of the Children they gave to Dogs.

In the County of *Ardmagh* they robbed, stript and murdered abundance of *Protestants*, whereof some they burned, some they slew with the Sword, some they hanged, some they starved to Death; and meeting two Women, with six of their Children,

and themselves both with Child, they murdered them all, ript open the Womens Bellies, took out their Children, and threw them into a Ditch.

A young *Scotish* Womans Child they took by the Heels, dasht out its Brains against a Tree. The like they did to many other Children.

Anne Hill going with a young Child on her back, and four more by her side, they pulled the Child off her back, trod on it till it died, stripped her and the other four Children naked, whereby they died of Cold.

Some others they met with, hanged them upon a Windmill, and before they were half dead, they cut them in pieces with their Skeins.

Many other *Protestants*, especially Women and Children, they pricked and stabbed with Skeins, Forks and Swords, slashing, cutting and mangling them in their Heads, Faces, Breasts, Arms, and other parts, yet killed them not, but left them wallowing in their Blood, to languish, starve and pine to death.

The Castle of *Lisgool* being set on fire by these *Papists*, a Woman leapt out at a Window to save her self from burning, whom they presently murdered: many fled to Vaults and Cellars, where they were all murdered.

One *Jane Addis* they stabbed, and then put her Child of a quarter old to her Breast, and bid it *Such English Bastard*, and so left it to perish.

One *Mary Barlow* had her Husband hanged, her self with six Children stript stark naked in Frost and Snow; after which, sheltering themselves in a Cave, they had nothing to eat for three weeks, but two old Calves Skins, which they beat with Stones, and eat them Hair and all.

In the cold weather many thousands of *Protestants*

of

of all Ranks, Ages and Sexes, being turned out naked, perished of cold and Hunger; thousands of others were drowned, cast into Ditches, Bogs and Turf-pits; multitudes miserably burnt in Houses; some that lay sick of Feavers they hanged up; some Men, Women and Children they drove in Boggy Pits, and knockt them on the Head.

Some aged Men and Women these barbarous *Papists* enforced their own Children to drown them; yea, some Children were compelled unnaturally to execute their own Parents; Wives forced to hang their own Husbands, and Mothers to cast their own Children into the Waters, after which themselves were murdered.

In *Sligo* they forced a young Man to kill his Father, and then hanged him up.

In another place they forced a Woman to kill her Husband, then caused her Son to kill her, and then hanged the Son; yea, such was their Malice against the *English*, that they taught their Children to kill *English* Children.

The *Irish* Women that follow'd the Camp, cry'd out, *Kill them all, spare neither Man, Woman nor Child.* They took the Child of *Tho. Staverton*, being about 12 years old, and boyled him in a Cauldron. One Good-Wife *Lin* and her Daughter, they carry'd into a Wood, first hanged the Mother, and then the Daughter in the Hair of her Mother's Head.

In some places they plucked out the Eyes, and cut off the Hands of the *Protestants*, and turned them into the Fields, where they perished. The Women in some places stoned the *English* Women and Children to death. One Man they shot through his Thighs, digged a hole in the ground, set him upon his Feet, filled up the hole, left out only his Head, where he languished

languished to death. Another Man they held his Feet in the Fire, till he was burnt to death.

In *Munster* they hanged up many that were called Ministers, in a most barbarous manner. One they stripped naked, and drove him through the Town, pricking him with Darts and Rapiers, till he fell down dead.

These barbarous Villains vowed, *That if any Parents digged Graves to bury their Children in, they should be buried therein themselves.* They stripped one *Mr. Lavenden* naked, then killed him before his Wife and Children. Divers (of those called) Ministers Bones that had been buried some years before, they digged up, because they were, as they said, *Patrons of Heresie.*

Poor Children that went out into the Fields to eat Weeds and Grass, they killed without all pity.

A poor Woman, whose Husband was taken by them, went to them with two Children at her Feet, and one at her Breast, hoping to beg her Husband; but they slew her and her sucking Child, brake the Neck of another, and a third hardly escaped; and all this Wickedness they exercised upon the *English* without any Provocation given them.

Alas! Who can comprehend the Fears, Terrors, Anguish, Bitterness and Perplexity that seized upon the poor *Protestants*; finding themselves suddainly surprised without remedy, and wrapt up in all kind of outward Miseries which could possibly by Men be inflicted upon Humane Creatures? What Sigh and Groans, Trembling and Astonishment! What Shreeks, Cryes and bitter Lamentation of Wives, Children, Servants and Friends, Howling and Weeping, finding themselves without all hope of Deliverance from their present Miseries! How

inexorable

inexorable were their barbarous Tormentors, that compassed in on every side, without all Bowels of Compassion, or the least Commiseration or Pity! Yea, they boasted upon their Success, *That the Day was their own, and that ere long they would not leave one* Protestant *Rogue living, but would destroy every one that had but a drop of* English *Blood in them*; their Women crying out, *Slay them all; the* English *are fit Meat for Dogs, and their Children are Bastards.*

These merciless *Papists* having set a Castle on Fire, wherein were many *Protestants*, they rejoycingly said, *O how sweetly do they fry!*

At *Kilkenny*, when they had committed many cruel Murders, they brought seven *Protestants* Heads (one the Head of a Minister) all which they set upon a Market-Cross on a Market-day, triumphing, flashing and mangling them; they put a Gag in the Ministers Mouth, fix up his Cheeks to his Ears, and laid a Leafe of a Bible upon it, and bid him *Preach, for his Mouth was wide enough.*

At *Kilmore* they put many *Protestants*, Men, Women and Children into a Thatched House, and there burnt them. They threw one *Maxwel* in the River, when in Labour, the Child being half born when the Mother was drowned.

In one place they burnt two *Protestant Bibles*, and then said, *It was Hell-fire they burnt.* Other Bibles they took, cut in pieces, and then burnt them, saying, *They would do the like to all* Puritan *Bibles.* They took the Bible of a Minister called *Edware Slack*, and opening it, they laid it in a puddle of Water, and then stamp'd upon it, saying, *A plague on it, this Bible hath bred all the Quarrel.*

At *Glastow* a Priest with some others, drew about forty *English* and *Scottish Protestants* to be reconciled

to

to the Church of *Rome*, and then told them, *They were in a good Faith*; and for fear they ſhould fall from it, and turn Hereticks, he, with his Companions, preſently cut all their Throats.

In the County of *Tipperary*, near the Silver-Works, ſome of theſe barbarous *Papiſts* met with with eleven *Engliſh* Men, ten Women, ſome Children, whom they firſt ſtript, and then with Stones, Pole-Axes, Skeins, Swords, *&c.* they moſt barbarouſly Maſſacred them all.

In the County of *Mayo* about ſixty *Proteſtants*, whereof fifteen were Miniſters, were upon Covenant ſafely to be conveyed to *Galaway*, by one *Edmund Burk* and his Soldiers; but by the way this *Burk* and his Company began to Maſſacre theſe *Proteſtants*; ſome they ſhot to death, ſome they ſtabbed with Skeins, ſome they thruſt through with their Pikes, ſome they drowned; the Women they ſtript naked, who lying upon their Husbands to ſave them, were run through with Pikes, ſo that very few of them eſcaped with life.

In the Town of *Sligo* 40 *Proteſtants* were ſtript and lockt up in a Cellar; about Mid-night, a Butcher, provided for the purpoſe, was ſent in amongſt them, who with his Ax Butchered them all.

In *Tirawly* 30 or 40 *Engliſh*, who had yielded to go to *Maſs*, were put to their choice, *Whether they would die by the Sword, or be drowned?* They choſe the latter; and ſo being driven to the Sea-ſide, theſe barbarous Villains with their naked Swords forced them into the Sea; the Mothers, with their Children in their Arms, wading to the Chin, were overcome by the Waves, where they all periſhed.

The Son of one *Montgomery*, a Miniſter, aged about 15 years, met with his School-Maſter, who drew

drew his Skein at him, whereupon the Boy said, *Good Master, whip me as much as you will, but do not kill me*; yet the mercileſs Man barbarouſly murdered him without all pity.

In the Town of *Sligo* all the Proteſtants were firſt robbed of their Eſtates, then caſt into Gaol, and about Mid-night were all ſtript naked, and were there moſt cruelly and barbarouſly murdered with Swords, Axes, Skeins, *&c.* ſome of them being Women great with Child, their Infants thruſt out their Arms and Legs at their Wounds; *After which execrable murders, they laid the dead naked Bodies of the Men upon the naked Bodies of the Women, in a moſt Immodeſt Poſture, where they left them till the next day, to be looked upon by the* Iriſh, *who beheld it with great Delight.*

Alſo, *Iſabel Beard* great with Child, hearing the lamentable Cryes of them that were murdering, ran out in the ſtreets, where ſhe was murdered, and the next day was found, the Child's feet coming out of the Wounds in her Sides. Many others were murdered in the Houſes and Streets.

About *Dunganuon* were 316 *Proteſtants* in the like barbarous manner murdered.

About *Charlemont*, about four hundred.

About *Tyrone*, two hundred and ſix.

One *Mac. Crew* murdered 31 in one Morning.

Two young Men murdered 140 poor Women and Children, that could make no reſiſtance.

An *Iriſh* Woman with her own Hands murdered forty five.

At *Portendown-Bridge* were drowned above 300.

At *Langh*, were drowned above two hundred.

In another place were drowned 300 in one day.

In the Pariſh of *Killamen*, there were murdered 1200 *Proteſtants*. Many

Many young Children they cut in Quarters: a *Scottish* infants they hanged upon a Cothiers Tenter-hooks. One fat Man they murdered and made Candles of his Greaſe. Another *Scottiſh* Man they ript up his Belly, took one end of his ſmall Guts, tied it to a Tree, and forc'd him round about it, till they had drawn them all out of his Body, ſaying, *That they would try whether a Dogs or* Scottiſh-*man's Guts were the longer.*

By the Command of one called Sir *Philem. Oneil*, *James Maxwel* was drawn out of his Bed, being ſick of a Feaver, and murdered; his Wife being in Child-birth (the Child being half born) they ſtript naked, drove her about a Flight-ſhot, and drowned her in the black Water. The like, or worſe, they did to another *Engliſh* Woman in the ſame Town.

One *Waiſon* they roaſted alive.

A *Scottiſh* Woman great with Child, they ript up her Belly, cut the Child out of her Womb, and ſo left it crawling on her Body.

One *Starkey* a School-Maſter at *Ardmagh*, being above 100 years old, they ſtript him naked, then took his two Daughters being Virgins, whom they alſo ſtript naked, and then forc'd them to lead their aged Father to a Turf-pit, where they drown'd them all three.

To one *Henry Cowel*, a gallant Gentleman, they proffered his life, if he would Marry one of their Women, or goto *Maſs*; but he choſe Death rather than conſent to either.

Many of the *Proteſtants* they buried alive, ſolacing themſelves whilſt they were digging down old Ditches upon them.

They brake the Back-bone of a Youth, and left him in the Fields; ſome days after he was found, having

having eaten the Grass round about him, neither then would they kill him out-right, but removed him to a better Pasture, wherein was fulfilled that Saying, *The tender Mercies of the Wicked are Cruelty.*

In the County of *Antrim*, they murdered 954 *Protestants* in one Morning; and afterwards about 1200 more in that County.

Near *Lisnegarvy* they forced twenty four *Protestants* in an House, and burnt them all.

Sir *Philem. Oneal* boasted, *That he had slain above* 500 *at* Garvagh, *and that he had left neither Man, Woman nor Child alive in the* Barony *of* Munterlong.

In other places he murdered above two thousand persons in their Houses, so that many Houses were filled with dead Bodies.

Above twelve Thousand were slain in the Highways, as they fled towards *Down.*

Many died of Famine, many died for want of Cloaths, being stript naked in a cold Season. Some thousands were drowned, so that in the Province of *Ulster*, there were about 150000 murdered by sundry kinds of Torments and Deaths.

The *Popish English* were no whit Inferior; yea, rather exceeded the Natural *Irish* in their Cruelty against the *Protestants* that lived amongst them, within the *Pale*, being not satisfied with their Blood, till they had seen the last drop thereof.

Anne Kinnard testified, *That fifteen* Protestants *being Imprisoned, and their Feet in the Stocks, a* Popish *Boy, being not above fourteen years old, slew them all in one Night with his Skein.*

An *English* Woman, who was newly Delivered of two Children, some of these Villains violently compelled her, in her great Pain and Sickness, to rise out of her Bed, and took one of the Infants that

that was living, and dashed his Brains against the Stones, and then threw him into the River of *Barrow*. The like they did by many other Infants. Many others they hanged up without all Pity.

The Lord *Mont Garret* caused divers *English* Souldiers that he had taken about *Kilkenny*, to be hanged, hardly suffering them to Pray before their Death.

One *Fitz Patrick*, an *Irish Papist*, enticed a rich Merchant that was a *Protestant*, to bring all his Goods to his House, promising safely to keep them, and to re-deliver them to him; but when he had gotten them into his Possession, he took the Merchant and his Wife, and hanged them both; the like he did by divers others.

Some *English* Mens Heads they cut off, and carryed to *Kilkenny*, and on the Market-Day set them on the Cross, where many, especially the Women, stabbed, cut and slashed them.

A poor *Protestant* Woman, with her Children, going to *Kilkenny*, these bloody *Papists* baited them with Dogs, stabbed them with Skeins, and pulled out the Guts of one of the Children, whereby they died; and not far off they took divers Men, Women and Children, and hanged them up; one of the Women, being great with Child, they ripped up her Belly as she hanged, so that the Child fell out in the Caul alive.

Some, after they were hanged, they drew up and down till their Bowels were torn out.

How many thousands of *Protestants* were thus inhumanly butchered by sundry kinds of Deaths, we cannot ascertain.

In the Province of *Ulster* we find about 150000 murdered as before; what the Number of the Slain was in the three other Provinces, I find not upon Record,

Record, but certainly it was very great; for you have these Passages in a general Remonstrance of the distressed *Protestants* in the Province of *Munster*.

And thus in part, you have heard of the mercilesse Cruelties which the Bloody *Papists* exercised towards the *Protestants*: Let us now consider, at least, some of God's Judgments upon the *Irish*, whereby he hath not left the Innocent blood of his Servants to be altogether unrevenged.

These Bloody *Papists themselves* confessed, *That the Ghosts of divers of the* Protestants, *which they had drowned at* Portendown-Bridge, *were daily seen to walk upon the River, sometimes singing of Psalms, sometimes brandishing naked Swords, sometimes shreeking in a most hideous and fearful manner*: So that many of the Popish *Irish*, which dwelt near thereabouts, being affrighted therewith, were forced to remove their Habitations further off into the Countrey.

Divers *Protestants* were thrown into the Rivers of *Belterbert*, and when any of them offered to swim to the Land, they were knocked on the Head with Poles, after which their Bodies were not seen of six Weeks, but after the end thereof, the Murderers coming again that way, the Bodies came floating up to the very Bridge where they were.

Sir *Con. Mac. Gennis*, so called, with his Company, slew one *Turge*, Minister of the *Newry*, with divers other *Protestants*, after which the said *Mac. Gennis* was affrighted with the apprehensions of the said *Turge*'s being continually in his presence, that he commanded his Soldiers, *Not to slay any more of them but such as should be slain in Battel.*

A young Woman being stript almost naked, there came a Rogue to her, bidding her, *Give him her Money, or he would run her through with his Sword*;

her Answer was, *You cannot kill me, except God give you leave*; whereupon he ran three times at her naked Body with his drawn Sword, and yet never pierced her Skin, whereat he being confounded, went his way, and left her. This was attested by divers Women that were present, and saw it.

As for the *Protestant* Ministers whom they surprized, their manner was first to strip them, and after bind them to a Tree or Post, where they pleased, and then to Ravish their Wives and Daughters before their Faces (in sight of all their merciless Rabble) with the basest Villains they could pick out, after they hanged up their Husbands and Parents before their Faces, and then cut them down before they were half dead, then quartered them, after dismembered them, and stopped their Mouths therewith.

They basely abused one Mr. *Trafford*, a Minister in the North of *Ireland*, who being assaulted by these bloody Wolves of *Rome*'s Brood, that know not God, nor any Bowels of Mercy; this distressed Minister desired but so much time as to call upon God before he went out of the World; but these merciless Wretches would admit no time, but instantly fell upon him, hackt and hewed him to pieces.

Sir *Patrick Dunstan*, so called, they ravished his Wife before him, slew his Servants, spurned his Children till they died, bound him with a Match to a Board, that his Eyes burst out, cut off his Ears and Nose, teared of both his Cheeks, after cut off his Arms and Legs, cut out his Tongue, and after run a red hot Iron into him.

These Particulars, with many more, were attested before the Commissioners appointed for that purpose.

CHAP.

CHAP. XXIX.

In the History of the Churches of Piedmont, *Collected and Compiled by* Samuel Morland, *in the Year* 1658.

WHerein you may see the Cruel Massacre and Murthering of several *Christians* (both Men and Women) by the bloody Antichristian *Papists*, who cut off the Heads of Men, and boiled them, and eat their Brains, until they vomited again; as in page 336. in the Year 1655.

And also in page 339. you may read the Bloodiness and Cruelty of the persecuting *Papists*, who ript up a Woman's Belly from the bottom to the Navel with a Sickle, because she would not say the Papists Prayers; and this Woman had hid her self in the Snow for two Days, having no Nourishment; and when they had ript up her Belly, they barbarously cut off her Head: And yet they say in the Book called *Fiat Lux* (being a Relation between Papists and Protestants) *that they do hurt to no one*; but their Actions do declare both in this, and in the Days of Queen *Mary*, and at other times, what they have done.

And in page 640. the Papists cut off a Woman's Breast, and part of her Privities, and carried the same to *Mass* in *Piedmont*, and fryed them, and eat them; and other People thought they had been Tripes; yet these Papists say, *They do no Harm*; but soon after they had eaten, some of them fell sick, and some died; and afterwards they put this Woman to a Cruel Death, having Ravished her before they cut off her Teats.

And in page 241. these Bloody Papists cut off a

Man's Privy Members, and afterwards put a lighted Candle to the Wound, which Man had received of them divers Stabs in the Soles of his Feet and Ears, then they hanged him up by the Hands, tearing off his Nails with hot Pincers; yet for all this they could not cause him to forsake his Religion; and then they tyed him by one of his Legs, and drew him with Cords, draging him about the Streets until his Eyes and Brains dropt out, and then cast him into a River.

And also in page 342. they tyed a Man with his Neck and Heels together, being about Eighty Years old, and cast him down a Hill, and there he hung in a Tree several Days, in a lamentable state to the Beholders.

And in the same page, an old Man about Ninety Years old, and a Woman, they hackt their Bodies, and chopt them to small pieces, and strewed them along the Highways, and hanged it upon Hedges, when they had cut it so small.

Page 343. they took two poor old Women, and ript up their Bellies, and left them upon the Snow.

And also four Women the *Papists* cut off their Noses, their Fingers, and their Hands; and many Infants they threw down steep places; and one Woman they tyed her Head between her Legs; and another Woman her Flesh was taken from her Bones, and chopt as small as Herbs to the Pot; and another old Blind Woman they cut in pieces in a certain Cave, as you may see in page 344.

And in page 345. they set a Woman upon a Stake, putting her upon a Pole through her Privities, and carried her upon their Shoulders. *And these are the* Papists *which carry their Hosts upon their Shoulders,*

Shoulders, and then they ſtuck the Stick down, and let her hang in the Air.

And page 646. another Woman had three Children torn in pieces, tearing them by the Legs one from another.

And one of ſix Weeks old they took from the Mother, daſhing the Brains out againſt the Rock.

And alſo they took a Man out of his Bed, plucking the Skin off his Arms and Legs, and then ſtarved him to Death in Priſon.

And a Man they dragged by one Leg, with a Mule, through the Streets, and ſtoned him, after they had cut off his Privy Members; and afterwards, they ſtopt his Mouth, and crambed things down his Throat, and cut off his Head, and called themſelves *Catholicks* againſt the *Proteſtants*.

And page 348. there was a Beautiful Young Maid, about Ten Years old, whom theſe wicked *Papiſts* held, and did ſuch horrid things to her, even out of the Bounds of Humanity to ſpeak; ſo that after, ſhe was found half dead, wallowing in her Blood.

And page 349. a Woman carrying her Child in a Cradle, being purſued by the *Papiſts*, ſhe left her Child, whom they took and pluckt into four Quarters; and afterwards finding the Mother, they Raviſht her, and cut off her Head, leaving her in the Snow.

And in page 350. a Young Woman, about Eighteen Years old, was taken (as ſhe was fleeing) upon the Snow, and they thruſt a Pike through her alive, and roaſted her, and brought a piece to make a Meal of; but ſhe not being roaſted enough, ſtopt their Stomachs. *And thus the* Papiſts *are Beaſts.*

And the Papiſts took a Proteſtant, and tyed his Hands to his Privy Members, hanging him upon a

Cate by his Hands, to make him Renounce his Religion: And also they tyed two more in the same manner, only after they had tyed their Hands to their Privy Parts, they tyed their Hands behind them, until their very Bowels were torn out, and so they died: Besides, other Cruel and Barbarous Usage to Prisoners.

And in page 252. a Man about Fourscore Years old, they cut off his Nose, his Ears, and other parts of his Body, and left him in the Snow, who died there.

And page 353. the Cruel Papists put Gunpowder into many Men and Womens Mouths, and cramb'd it down their Throats, and set it on Fire, and tore their Heads to pieces.

Fol. 354. They stript one naked, and tore off his Nose with Pincers, and made Holes in his Hands, and dragged him with a Cord by the Middle, and they cut off his Flesh as they dragged him; and struck him, saying, *Wilt thou not go to Mass?* And then they cut off his Head, and threw him into a River.

And page 455. these Bloody Papists pluckt out another Man's Eyes, and cut off his Privy Members, putting them into his Mouth; and then they cut off his Skin, and hung it up in four Windows of their principal Houses.

And page 356. they took a Man, and cut off his Head, and fryed his Brains, and eat them up, and took out his Heart, frying it, and took it, and eat it also.

And page 357. several Aged People they Burnt Alive.

Page 358. they dragged a Woman and her Daughter with Horses through the Streets, stabbing

ing them with Pitch-forks, and threw them into a River, throwing Bats at them.

And page 359. others as they were passing from the Bloody Persecuting *Papists*, they shot one in the Neck, and after they hit his Chin and Nose, throwing of him to the Dogs.

And page 360, and 361. Eleven Men they forced to throw one another into the Fiery Furnace, and forced them to carry one another on their Backs, and the *Papists* themselves carried the last Man: And these Bloody *Papists* hunted the *Protestants* up and down the Rocks upon their bare Feet, which were cut with Ice and Flinty Rocks, until they bled grievously: And yet these Bloody *Papists*, like one that *Solomon* speaks of, *wipe their Mouths, and say, they have done no Hurt*; but they that desire to read more of their Cruelty and Wickedness, let them look in the said Book: And as for the *Papist* Powder-plot in King *James*'s Time, and their Massacring of many Thousands in *Ireland*, it is not out of Memory yet.

At *Gutteneburg* in *Bohemia*, where were deep Metal Mines, the *Papists* threw into one of them 1700 Persons, and into another 1038, in the Year 1420.

The *Papists* killed of the *Waldenses* about a Thousand Men, Women and Children in one place, and robbed and spoiled the poor *Christians*; and when that the *Christians* would not receive their Host, they gagged them, and thrust it down their Mouths.

The King of *Norden Humbers* slew Twelve Hundred *Christians*, because they prayed to Christ for assistance.

CHAP. XXX.

A List of some of the Accusations for which the aforesaid People suffered in the Valleys of Piedmont *by the* Papists.

FOR *that they believed the Church of God to be without Spot or Wrinkle.*

Also they believed, that it was not lawful for the Prelates of the Roman *Church to have Temporal Jurisdiction in the World; and that none hath a greater degree of Power and Authority in the Church, than he hath of Holiness.*

Also that they believed, that the Sacraments, administred by the Priests of the Romish *Church, are of no Efficacy.*

Also they believed, that Tythes ought not to be paid to the said Priests.

Also they believed, that the Romish *Church is a House of Confusion, and the Synagogue of Satan.*

Also they believed, that it was as profitable to pray to God in a Stable, as in a place called a Church.

Also they believed, that it was not lawful to Swear any Thing, be it true or false.

Also they believed, that Rain-water had as great Virtue as Holy-water in the Church.

Also for that they believed, that no Man ought to observe the Festival Days of Saints, but that it was lawful to do Work upon them.

Also for that they believed, that it was lawful to eat Flesh every where, and at all times; and that Lent *was not to be kept.* See page 217, and 218.

And for these Causes, and some other Decrees, which are contrary to Scriptures, did the Papists Murder them in the Year 1655. Here

Here followeth a List of some of the Articles, for which the Martyrs suffered in Queen *Mary's* Reign, in the Year 1556. and by other *Papists.*

1. *For confessing, that an evil Man doth not receive Christ's Body.*

2. *That it is Idolatry to creep to the Cross*; John *forbids it, and saith,* Beware of Images.

3. *For confessing, that they should not pray to Mary, and other Saints.*

For these Things, and denying the *Papists* Principles, were five Men and Women Burnt, in the Year 1558.

The Article against *Margaret Marring*, was, *That she had refused to come to Church; that she had not come to the Parish-Church for the space of one Year, neither did she mean to come any more unto the same on those Idolatrous Days.*

Articles Exhibited against *R. Lusse*, Martyr.

1. *For refusing to call the Lord's Supper by the Name of the Sacrament of the Altar.*

2. *For denying Purgatory, Prayers and Alms; and saying, they did not profit the dead Bodies.*

3. *For holding, that Images are not to be suffered in the Church; and that all that kneel to Images are Idolaters.*

4. *That they which were burned of late for denying these Things, are God's Servants and Martyrs.*

5. *For denying the Church of* Rome *to be Universal.*

Articles against other Martyrs.

Henry Crimses *for Marrying his Wife on* Palm-Sunday *in* Lent, *was punished,* as some are now.

Also,

Also, that they would not follow the Cross, or confess to a Priest.

Also, that they did not believe the Pope to be the Supreme Head of the Church.

Also, that they did not believe that Bread, Water, Ashes and Palms were holy Ceremonies in the Papists *Church.*

Also, the Martyrs confessed, that the Popish *Mass was Blasphemy.*

Some of the *Papists* Canons or Decrees, which the Martyrs suffered for, and which those called Church-Wardens and Priests were by the Command of the Bishops, to make Inquiry into, in their several Parishes.

1. *Whether they see the Font be comely kept, and have Holy-water always ready for Children to be Christned.*

2. *Whether the Priests do go decently in their Apparel, and have their Crowns and Beards shaven.*

3. *Whether they do keep the Names of their God-fathers and God-mothers.*

4. *Whether they refrain to come to Church to hear Divine Service on* Sundays *and* Holy-days.

5. *Whether the Church be adorned and garnished with Ornaments, and whether they have a Rood in it, with* Mary *and* John, *and an Image of the Patron of the same Church.*

6. *Whether they do not keep Fasting in Ember-days.*

7. *Whether the Sacrament be carried with a Candle to the Sick, with a little Bell.*

8. *Whether any Candle or Lamp do burn before the Sacrament.*

9. *Whether Infants and Children are brought to be Bishopt.*

10. *Whether*

10. *Whether any do labour on Holy-days.*

11. *Whether any do contemn the Authority of the Pope and See of* Rome. All these are contrary to Scriptures.

Articles objected against Doctor *Ferrar*, Bishop of St. *David's*.

1. *That he ploughed a Pasture of Ten days Work in* Lent, 1549.

2. *That he had Thirty Two Ploughs in one day, and the Priest bid it in the Church.*

Here followeth some of the Church-Wardens Account of *Waltham*-Abby in Queen *Mary's* time, taken out of *Fox's Acts and Monuments*, p. 1474.

Imprimis, *For a Stock of Brass for the Holy-Water*, 7 s.

Item, *For a Cloth for the Sacrament*, 7 s. 8 d.

Item, *For* Mary *and* John *that stand in the Rood-Loft*, 1 l.——8 d.

Item, *For the Priest's white Garment down to his Feet, and a Girdle about his Middle.* These are more like unto Players, than Ministers of the Gospel.

Item, *For watching the Graves and Sepulchres*, 8 d.

Item, *For a Vessel to put the Consecrated Oyl in, used in their Baptism, Confirmation, and Extream Unction*, 3 s.——4 d. There were never such Things found among the Apostles.

CHAP.

CHAP. XXXI.

The Doctrines of Christ *and* Antichrist *distinguished.*

CHRIST fought against Satan with God's Word.

Antichrist fights against his Enemies with the Temporal Sword.

Christ chuseth the Poor, Meek and Simple.

Antichrist chuseth none but the Subtil and Crafty.

Christ compels no Man against his Will to believe his Gospel.

Antichrist with his Suspensions, Excommunications, Apprehensions, Persecutions, Fire, Faggot, Sword, Halter, enforces Men to receive his devilish Decrees, and trifling Traditions.

Christ says, *He is the Head of the Church*, and says, *Give* Cæsar *his Due.*

Antichrist says, He is the Head of the Church, over all Kings, Princes and Emperors, and they must all obey him.

Christ, by his holy Apostles, calls Marriage honourable, and the Bed undefiled; yea, among all Men, none excepted.

Antichrist calls the Marriage of his Bishops, Priests, and himself, filthy, fleshly and unclean Living; *yet Pope* Innocent *the Third had three Bastards*, Anno 1493.

Christ teacheth, that we should not Swear at all, but that we should use in all our Communications *Yea, Yea*, and *Nay, Nay*; and saith, *Whatsoever is more comes of Evil.*

Antichrist teacheth, that if any Man will receive any Office under us, he shall be sworn that he will be true and faithful to us; if any Man will have any thing

thing to do in his Court, he must first of all Swear by God, and by the holy Gospel, that this or that is true; and again, that he shall truly and faithfully answer to all such things as are required of him, *Cap. signif. Christi de Elect.* See Becon's *Works*, Fol. 403.

Christ said, That *no Man can come unto him* (that is to say, to believe in him) *except his holy Father by his holy Spirit draw him.*

Antichrist saith, If any will not believe, Fire, Faggot, Sword, and Prison, shall make them believe.

Christ saith, *Blessed are the Peace-makers.*

Antichrist saith, Blessed are they that fight, and go together by the Ears, to defend the Pope, and hold up the Pope, and break Oaths to destroy Subjects and Princes, to hold the Pope up; for they shall be called the Children of the Mother Church of *Rome.*

Christ saith, *My Kingdom is not of this World.*

Antichrist will have a Tripple Crown upon his Head, and treads upon the Necks of Emperors, and lets Kings run like Laquies by his Horse side.

The Brethren of the Lord had Wives; and so had the Apostles, and *Peter*, and did not put away their Wives; and *Peter*'s Wife continued with him to his dying Day, and went with him to his Execution, and he exhorted her, and said, *Oh my Wife, remember the Lord.*

But the Pope, who says, he is *Peter*'s Successor, denies Marriage, and calls it a filthy thing, and a fleshly thing for the Clergy to Marry; and makes Laws against *Marriage*, which is the Doctrine of Devils.

Christ and his Ministers took the Supper in their common daily Apparel.

Antichrist

Antichrist has made a Law, that they must have Garments like Players, a Tippet, a white Coat and a black Coat, and decked with gorgeous Furniture, and great Pomp, wonderfully setting out his Merchandize, to sell his Mass-mongers his stuff.

The Church of Christ honoureth God in Spirit and Truth.

The Synagogue of Satan honoureth their God with their Surplice, Copes, Vestments, Bells, Organs, Censers, Candles, Candlesticks, Fire, Palm, Ashes, Bread, Water, Oyl, Cream, Building of Monasteries and Chantries. *See* Becon's *Preface.*

Christ breathed upon his Disciples, and gave them the Holy Ghost.

Antichrist breatheth the Spirit of Satan into his Priests, that they should be known to be his Priests, by their long Gowns, horned Caps, and flaring Tippets; and he breathes into his Font, and upon his Wine when it is frozen.

Christ sent forth his Disciples to preach the Gospel to all Nations.

Antichrist sends forth his Disciples to be Mass-mongers, Soul-carriers, Purgatory-rakers, God and Christ-makers of Bread and Wine, and Conjurers of Water, Bread and Fire, and to gather the Tenths of all Estates to himself.

Christ in all his Adversities fled to Prayer.

Antichrist in his Troubles flies to his Armour.

Christ fought against Satan with God's Word.

Antichrist fights against his Adversaries with a Temporal Sword.

Christ by no means could abide that his Disciples should strive for Supremacy.

Antichrist challenges Supremacy, not only over the Clergy, but also over Kings and Emperors, yea, over the whole World.

Christ

Christ appointeth no certain Days or Times of Fasting, and that they should not eat Flesh on them, but leaves People to their freedom in such things.

Antichrist prescribeth certain Days to be fasted on, and not to eat Flesh on, as the time of *Advent*, *Lent*, *Ember-days*, *Saints Evenings*, &c.

Christ in his Doctrine taught, *That whosoever believed in him should have Everlasting Life; as it is written, He that believeth on the Son of God hath Everlasting Life; but he that believeth not, shall not see Life, but the Wrath of God abideth on him.* And he said, *I am the Resurrection and the Life; he that believeth on me, though he were dead, yet he shall live; and whosoever liveth and believeth in me, he shall never see Death.* And *Paul* said, *I am now ready to be offered, and the time of my departing is at hand: I have fought a good Fight, I have finished my Course, I have kept the Faith; from henceforth there is laid up for me a Crown of Righteousness; and I know, and I am sure,* (said he) *that he in whom I have trusted is able to keep me till that day.*

Antichrist saith, No Man in this World can be wholly free from Sin, nor certain and sure of his Salvation, and therefore he ought to doubt and stand in fear, whether he shall be saved or not.

CHAP. XXXII.

A Discourse betwixt a Quaker *and a* Papist.

Quaker, Why did you forsake your Religion in Queen *Elizabeth*'s Days, seeing you had Burned to Ashes, and Persecuted to Death the Martyrs, for not joining to your Religion in Queen *Mary*'s

Mary's time; and in Queen *Elizabeth*'s time the most of your Priests and People turned to Queen *Elizabeth*.

Papist, *Why, our Mass-Book was but turned into* English, *which was in* Latine *before, and now we hear it in* English; *only there is Purgatory, and praying to Saints and Angels, and some few odd Things left out, and Sacrament and Altar: But Tythes and Organs, and most of our Old Ceremonies are held up still, which we first decreed; and our Priests in the days of Queen* Mary *might not Marry; and if there was One Hundred or Two Hundred a Year belonging to him, he was to have but Forty Pound a Year of it, and the rest went to maintain the Poor; and the Pope's Revenue was the* Peter's Pence, *that is Smoak-penny; and when the Priests turned to Queen* Elizabeth, *then they might Marry, and had all the Tythes, and Smoak-penny too, and the Poor were from that Time turned to a Sessions Business.*

Quaker, What, had the Pope a Penny for every Chimney in *England* that smoaked?

Papist. *Yes.*

Quaker, Then there was never a Freeholder, but all were the Pope's Tenants; sure this Time the Smoak and Darkness went over all.

Papist, *Your Scripture is a false Scripture, which you have minced and clipt; for in our Scripture its said, All the Fathers and the* Patriarchs *went down into* Purgatory, *and there they lay all in* Purgatory *till Christ came; and he went into* Purgatory, *and was three Days and three Nights in* Purgatory; *and when Christ went into* Purgatory, *the Devil said,* What dost thou comehither for, to break open our strong Holds? *And when Christ came out of* Purgatory, *he brought all the Fathers and the* Patriarchs *out of* Purgatory *with him.*

Quaker,

Quaker, This is neither in your Scripture nor our Scripture; for I think I have read your Scripture more than thou hast done; I know your Scripture, there is no such thing it it, as that the Patriarchs went into Purgatory, nor the Fathers, nor Christ; so it is a Whimsie and a Phancasie of your own Brain; and as for Christ's being Crucified, and lying three Days and three Nights in the Heart of the Earth, the Scripture doth not call it a Purgatory, and when Christ was Crucified, there were two Thieves Crucified, and one of the Thieves reviled Christ, when he saw the Chief Priests and the Pharisees revile him; and the other Thief reproved him, saying, *Why dost thou do so, seeing thou art in the like Condition? For this Man* (meaning Christ) *hath done nothing worthy of Death, but we suffer for our Deserts*; and therefore he desired Christ to remember him when he came into his Kingdom; saith Christ, *This Day shalt thou be with me in Paradise*; mark, the same Day that he suffered; and what, *Papists*, is Paradise become a Purgatory with you? And so how could he be three Days and three Nights in Purgatory, when he said, *that Day he should be in Paradise?*

Quaker, What Religion art thou?

Papist, A Catholick.

Quaker, *Catholick* signifies Universal.

Papist, *Yes, it doth*:

Quaker, I deny you *Papists* to be *Catholick* in the Universal Power of God; and I deny you *Papists* to be in the *Catholick* Faith, which works by Love, to love one another, and Enemies, which is the Faith of the Son of God, and the Apostles: And I deny you *Papists* to be in a *Catholick* Wisdom, that is pure from above, but in an Earthly, Sensual, Devilish,

vilish, below, and I deny you Papists to be in the *Catholick* fellowship and Unity in the Spirit of God, the Fruits of which is Love, and I deny you Papists to be in the *Catholick* Church, which is the Pillar and Ground of Truth, but of the Whore and Beast that drunk the Blood of the Martyrs and Saints; I deny all your Popes, Ministers, and Bishops, to be made by the *Catholick* Universal Power, as the Prophets and Apostles were made; and I know you to be out of the *Catholick* Universal Spirit and Power, and Life of Christ, the Prophets and the Apostles.

Papist, *What Religion are you* Quakers *of?*

Quaker, We are of the Religion the Apostles were of, which was before you Papists were.

Papist, *I deny that; for you do not own a Visible Head to your Church.*

Quaker, Prove a Visible Head.

Papist, *Christ says to Peter, Upon this Rock I will* I Build my Church, *(and this was Peter, a Visible Head,)* and the Gates of Hell shall not prevail against it.

Quaker, What, will Christ Build his Church upon Peter, a Visible Man of Flesh and Blood?

Papist, *Yes, how could it be a Visible Head else? And there hath been a Visible Head ever since* Peter, *which to him was given the Keys, and he was Head of all the Apostles; and so the Popes sate in* Peter's *Chair ever since, and are Infallible, and cannot Err; and the Gates of Hell shall not prevail against this Church.*

Quaker, Christ says to his Disciples, *Who do Men say that I am?* His Disciples said, *Some say thou art* Elias, *or one of the Prophets, and some say thou art* John Baptist *risen from the Dead:* Christ said, *But whom do you say that I am?* Peter *said, Thou art the Christ the Son of the Living God;* Christ *said to him, Thou*

art Peter, *Flesh and Blood hath not revealed* [illegible] *unto thee, but my Father which is in Heaven*; signifying that Flesh and Blood may reveal, but Flesh and Blood had not revealed that unto *Peter*, but his Father which was in Heaven. So, the Church was not Built upon *Peter*, as a Visible Man, for Flesh and Blood, but upon that which is revealed; and what was the Revelation to *Peter*, but Christ the Son of the Living God, who destroys the Devil and his Works? And upon this his Church is Built, who is the Foundation of the Prophets and Apostles.

The next Pope after *Peter*, the *Papists say*, was *Clement*; that is false, for *Peter* commends *Linus*.

The next thing is, thou sayest, *ne Popes are Infallible, and cannot Err, and never Erred since Peter*.

Three Hundred Years after Christ, the Bishop of *Rome* denied Christ, and Sacrificed to *Heathenish* Gods; whether was this an Error, yea, or no? And then they made a Noise in *French* and *Latine*, and did conclude that the Bishop of *Rome* did Err.

And it was Six Hundred Years after Christ, before *Boniface* the Third got up to be first Universal Bishop, who was set up by *Phocas* the Murderer; for all the Churches before had been Ruled by Councils.

Papist, *Those Councils were gathered by Popes.*

Quaker, The Councils were gathered, some by the *Christian* Emperors; were them Emperors Popes? Dost thou believe the Chronicles Six Hundred Years after Christ?

Papist, *I do; then there was no Universal Bishop, until Six Hundred Years after Christ.*

Quaker, And one Council was gathered by the Empress; and was she a Pope? Nay, this was before the Universal Pope was; and Christ said to

the Apostles, That *the* Gentiles *exercise Lordship one over another, but it should not be so amongst them, for they are all Brethren*; and the *Gentiles* were called *Gracious Lords*, which Title the Bishop of *Rome*, and other Bishops, had from the *Heathen*, and not from the Apostles; for they were not to be called of Men *Master*.

And so *Peter* was not set over the rest of the Apostles, as Head over them; and what was said to *Peter* concerning having the Keys, and Binding and Loosing, was said to the rest of the Apostles, as you may read in Scripture.

And as concerning the Church, that the Gates of Hell shall not prevail against the Church of the *Papists*: When *Phocas* got up to be the Emperor, did not the Emperor lose most parts of his Empire, and the Pope most part of *Turky*, and *Ægypt*, and *Jerusalem*, and the Land of *Canaan*? Has he not lost *England*, *Ireland* and *Scotland*, and part of *Germany*, *Holland*, *Denmark* and *Sweden*? And yet the old Man, the Pope, tells people, That the Gates of Hell shall not prevail against his Church; let him look about him, and see what he has left, and what he would have had left, if he had not set up his INQUISITIONS to Torture *Christians* in the Time of the Council of *Trent*: And when the Princes of *Germany*, in the Time of *Luther*, desired, that for every Trifling Business they might not be Summoned down to *Rome*; was it not the Pope's Answer, *If it should be so, their* COURTS *would be made of no* AUTHORITY, *but would go down?*

And did not the *German* Princes desire, that the Concubinary Priests might Marry; for though by the Law they had Concubines, yet they defiled other Mens Wives? And did not the Pope say, *If I*

should

should suffer the Priests to Marry, then they would not go whither I would have them, but would sit down with their Wives? And when the *German* Princes, and others, desired a Free General Council, such a Council as was in the time of *Constantine*. [Mark, that was before the Pope was, Three Hundred Years: See Council of *Trent*, pag. 2.] did not the Pope chuse a Council of his own Legates and People, contrary to the Mind of the *Germans*, and others? And then did not many of them fall from the Pope, and many in *France*, who got the Victory over the Pope? And yet he says, The GATES OF HELL shall not prevail against the Church. *Consider people, see what he hath left.*

And after the Pope got up, and had lost most of *Christendom*, and the Emperor had lost most of his Empire; for the Emperor's Seat was at *Constantinople* before the *Turk* got up, which was after the Pope; and then after a time the Emperors came to be thrust up into *Germany*, and called the Emperors of *Germany*. So here, see whether the Pope is not he that *loveth and maketh a Lie*, Rev. 22.

Papist, *You speak as if you could tell our Principles; if you know them, what are our Principles?*

Quaker, I will tell thee, I will begin with one: There was a Woman in *Kent*, one of your Religion, and by her Wisdom and Books, she had brought many into your Way; and upon a Time it pleased the Lord to convince this Woman, to see your Way was false, and Christ was to be her Way, her Teacher and Salvation; and so she went and declared this among the Papists: And upon a Time, a Taylor that she had brought to be a Papist, came to work at her House, and she declared to him, how Christ was her Way, her Teacher and Salvation;

and he got betwixt her and the Door, and drew his Knife at her: It was asked her, *Why he did draw his Knife?* She said, He would have stabbed me: *Why would he have stabbed thee?* Why, it is their Principle: *What! it is their Principle to Stab People?* Yes (said she) if they turn away from their Religion. And the Woman said, Put up thy Knife, I know thy Principles.

Papist, *What! do you declare this abroad?*

Quaker, It is declared abroad, and the Woman since died in the Belief of the Truth of God, and forsook your Way. And so the *Papist* went away, and never denied but that it was his Principle.

Papist, *The* Papists *say, the* Quakers *are Antichrists and false Prophets.*

Quaker, Why are they Antichrists and false Prophets?

Papist, *Because they say they do Prophesie, and say, Christ is in you*, &c.

Quaker, Then thou may'st say, the Apostles were false Prophets, which shews thy Ignorance; for they said, *Christ is in you, except you be Reprobates. And we preach Christ in you. And I will pour out of my Spirit upon all Flesh, and my Sons and my Daughters shall prophesie.* Read *Corinthians*, *Colossians*, and the *Acts of the Apostles.*

CHAP. XXXIII.

A Few Questions *to the* Roman Catholicks.

WAS it not a Thousand Years after Christ before your Tenet of *Transubstantiation* crept in? Did not *Elfricus* Archbishop of *Canterbury*, about

book that time write to *Wolfstan* Archbishop of *York*, (so called) and said, *The* Housel *or* Eucharist *is not the Body Christ suffered in?* And did not the said *Elfricus* about the same time Translate a Sermon out of the *Latine* into the *Saxon* Tongue, that used to be preached among the Old *Papists* on *Easter-day*, (so called) which said, *Some Things be spoken of Christ by* Signification, and *that Christ is called Bread by* Signification? See *Elfricus*'s Epistle in *Worcester* Library, compared with a Book in the *Saxon* Tongue at *Bucester*. And yet the *Roman-Catholicks* have Burned many because they said, *The* Bread *was but a* Signification, *and not the Body Christ suffered in*, (which declares you to be the False Church, that drinks the Blood of the Saints.) And was not *Elfricus* an Eminent Father (so called) in your Church? So don't you see your *Goliah*'s Head cut off with his own Sword?

And why do you not carry about a Door or a Vine, and call it *Christ*, as well as you call Bread *Christ*, seeing he call'd himself a *Door* and a *Vine*? If you say, he call'd himself a Door and a Vine by *Signification*; so your Father *Elfricus* said, *He was called* Bread *by* Signification; so that you have as much Rule for the one as for the other.

Was not the *Lateran* Council at *Rome* under Pope *Innocent* the Third, *Anno* 1216. the first time this Tenet of *Transubstantiation* was obtruded or received in the *Greek* or *Latine* Church, &c. Universally? After which time, was it not the Tricks of the *Roman Catholicks* to burn and obliterate what Books and Epistles they could find made against it? Did not *Poulldore Virgil* obtain Licence of the King, to search all Libraries, and burn what he understood made against the said Tenet? But not well under-

standing the *Saxon* Tongue, several estaped his Hands, as that Book before-mentioned of *Elfricus* at *Excester*.

And you *Papists*, that say, *There hath been a Head of the Church, and therefore the Pope must be Head of the Church; for* Aaron *was Head, and* Moses *was Head.* To which I say, *Moses* was a Married Man, and *Aaron* was a Married Man, and *Eleazer*, and *Ithamar*; and *Aaron* was a Priest, and *Eleazar*; and *Eli* the Priest was a Married Man, and *Samuel* was a Priest, and was a Married Man, and had Sons, 1 *Sam.* 8. And by the Law of God the Priests were to Marry, as you may read in the Books of *Moses*: But your Pope, whom ye say is Head of the Church, makes a Law contrary to Law and Gospel, *That Priests must not Marry, and Popes must not Marry*; but the Popes have Bastards, and by the Law the Priests may have Concubines; and this is contrary to the Law, to have Bastards, and contrary to the Gospel to have Concubines; for every Man must have his own Wife.

And you *Popes* and *Papists*, who say, *That you brought over the Bible first into* England, *and you preserved the Bible*: think you not that all People see you in this? For you have been them that have kept the Bible from People in an unknown Tongue; and though all profess to be Believers in Christ, yet they must not have the Scriptures in their own Language; in this you are contrary to the Apostles, shewing you are degenerate from them, who judged them that spoke in an unknown Tongue: And *Christianity* was planted many Hundred Years in *England*, by *Joseph* of *Arimathea*, before *Austin* the Monk brought over his trifling Traditions and Ceremonies.

And

And whereas you *Papists* call some *Lay-people*, and some *Spiritual*, which was not the Way of the Apostles to do so; and such that be under some Oaths, Vows, or Orders, or have the Natural Languages, which began at *Babel*, these you call *Spiritual*, which be in Swearing, Vowing, and Natural Languages; and others that be not in these things, you call *Lay-people*: Judge people of the *Papists* Distinctions, which is contrary to the Apostles; and do not you think that *Pilate*, that set *Hebrew*, *Greek* and *Latine* a top of Christ, when he Crucified him, would not have made the Pope a fine Spiritual Man? For doth not the Pope Crucifie Christ afresh? Has he not put him to open shame, and persecuted Christ in his Members, and set his Spiritual Mens Tongues over him, to watch his Sepulchre from Christ arising, with all his Guards and Inquisitions? And is it not said in the *Revelations*, *The Beast hath power over the Tongues, and the Whore she sits upon the Tongues, which are Waters*? So here all may see your Spiritual Men are Waters; and the Whore and the Beast have power over your Spiritual Function; and doth not the Apostle say, *Tongues must cease*? Then your Spiritual Men must cease, and none but the Lay-people will remain: And none but such as they of your Spiritual Function, as you call it, must meddle with Divine Things; and all the rest, that be not of your Orders, ye call Lay-people, and such must not meddle with those Things which you call Divine; which indeed are nothing but your own Inventions, and Traditions, and pelting Ceremonies, which you have not from the Apostles, as your Canons manifest; but in this your Ignorance is seen of the Mind of God, Christ and the Scriptures; so *Jacob*, *Moses* and *David* were Keepers of Sheep, and

Amos

Amos an Herdsman, and *Elisha* a Ploughman, and *Peter*, *John* and *Andrew* Fishermen, and *Luke* a Physician, *Matthew* a Tole-gatherer, *Paul* a Tent-maker; were not all these look'd on as Lay-people by the Priests of their Ages? And would not they all be look'd on as Lay-people by you, had they been in your Age, because they were not bred up in your Schools, which you have set up, and there made your Spiritual Men since the Apostles Days, who are made of Man, and by Man, and not of God or Christ, nor by him, nor of him? Would not you have Burnt these Tradesmen to Ashes, if they had been in your Days?

Were not the Universities first set up by the *Roman* Emperor, when he Conquered this Nation of *England*, to learn Philosophy, where he brought the People to learn the Laws and Manners of the *Roman Heathen*? And then after he did turn, to make them Priests, and serve Seven Years time, like an Apprentice Lad, and so become a Company, like other Companies of Tradesmen: Did not the *Papists* make their Jesuits and Priests there? And do not the *Protestants* still make their Priests there? Is it not the Philosophy that was set up there by the *Roman* Emperor, the *Heathen*? Whether or no did not the *Heathen Romans* there teach the *Grammar*, the *Logicks* and most of the Seven Arts, except it be the patches up Divinity?

The Cross of Christ in is the power of God; this was the Cross in the Primitive Times, and was for about Three Hundred Years after Christ; and then after came up the Wooden, Stone, and Iron Cross, and then the true Church went into the Wilderness, which was persecuted by the Dragon, and the Woman was fed of God a Time, and Times, and half

a Time, a Time, a Years, Two Times, Time Years, Half a Time, Half a Year, One Thousand Two Hundred and Threescore Days, then the Prophets prophesied in Sackcloth and Ashes, which is a mournful State, One Thousand Two Hundred and Sixty Days, the Dragon having given his Power to the Beast, and he persecuted the Saints, and Power was given unto him over all Kindreds, Tongues, and Peoples, and all that dwelt upon the Earth should worship him; and the Whore and false Church got on the Beast, which had got two Horns like a Lamb, and he should continue Forty Two Months, which is One Thousand Two Hundred and Sixty Days: Then came up the Wood and the Stone Church, when the true Church was fled into the Wilderness, which wove the fine Linnen, going in White, which is the Righteousness of Christ, and the Righteousness of the Saints; then the false Church set up the Surplices, as you may read what Pope he was; and also you may see how the *Popes* and *Papists*, who say, they are Infallible, and cannot Err, how they contradicted one another, and killed one another; and many Things might be mentioned, which are out of the Bounds of Civility and Modesty to mention, which might be instanced out of Records of them; but here you may read how all these things came up by the *Papists* and others, and never set up by Christ and his Apostles, as you may read in the Scriptures of the New Testament. These things which have been decreed by the Popes, were not Decreed by Christ and his Apostles, which they have persecuted People for not observing; Christ and the Apostles persecuted none for not observing that which they commanded, where is plainly seen that the *Popish* Church is a

Schism

Schism rent from the true Church in the Apostles Days, and to be out of the Power and Spirit of Christ, and the Apostles, and their Faith; and so their Sacrifices are not like *Abel*'s, but *Cain*'s, which God has no respect to; and so with the Life, Spirit and Power the Apostles were in, they are seen over, and comprehended; Glory to the Lord God for ever, whose Righteousness and Glory shines and spreads over all; Glory be to God, blessed for ever, who is over all, King of Saints, the Beginning of all, the Creator of all, whose Omnipotent Power is seen by such that are on the Rock of Ages, who was the First and the Last, Beginning and Ending, who hath revealed the Knowledge of the Father to them, who is the Lion of the Tribe of *Judah*, which slays with the Sword, and kills with the Sword, the Words of his Mouth; and the Lamb shall have the Victory, who destroys the Beast, the Dragon, the false Church, the Devil and his Works, who Reigns, whose Right it is.

Ninus, the Son of *Bealus*, the Third King of *Babylon*, he set up his Father's Image, and proclaimed free Pardon to all Offenders, if they would fall down and worship it, which they did; and after that many simple People in plain Devotion did the like; This *Ninus* was the first that began this gross Idolatry; he began to Reign in the Year of the World 1906. and before Christ 2056. he Built *Nineveh*, and after he was slain.

And by *Ninus* his ill President, other Princes set up their Fathers Images, and caused People to commit Idolatry with them; and the Devil, in his willingness to procure Man unto Wickedness, would oftentimes give Answer by these Idols, and therefore came by the Name of *Bell*, *Baal*, *Bell-Phegor*, and

and *Beelzebub*. Read *Jerom*, *Austin*, *Eusebius*, *Pliny* and *Berosus*.

From *Heber* came the *Jews*, which are called *Hebrews*, after his Name; at the Division or Confusion of Languages the *Hebrew* Tongue remained only in his House; in this Time the *Hebrew* Speech was called *Humane*, or Man's Speech, because all Men spoke the same, *John Stow*'s General Chronology, p. 15.

CHAP. XXXIV.

The Manner of the Merciless Inquisitors Tormenting such as are brought into the Popish *Inquisition in* Spain.

WHen they purpose to Torture any one, the Goaler is commanded to bring forth his Prisoner into the accustomed place, where it is to be given, which place is under the Earth, and very obscure; then going thorow many turnings, and thorow sundry Doors, so as the Horrible Cries of those who are there Tortured can in no wise be heard, there is a Seat prepared for the Inquisitors on high, with a Register also, to behold their Tragical Act; the Torches being lighted, those who are to Act their Parts in this woful Tragedy, are brought in; the Tormentor who attends their coming, is covered all over with a Black Garment, close to his Body, and on his Head a Black Hood, which hides his Face from being seen, having only two or three holes made therein for himself to see and to breathe at; and all this is to Terrifie the more the poor Patient, who beholdeth, as it were, a grim Devil ready to Torment him; these Fathers being

being set upon their Seat, begin again to charge the Prisoner voluntarily to confess the Truth; which if he refuse to do, and if it then happen, that an Arm, or any other Member of his Body be broken, or that they die on the Torture (for that is all the Favour he hath shewed him) they make it his own Fault, and none of theirs; after they have used all the terrible Threats that can be, they cause him or her to be stripped stark naked, whether Man, Woman, or Maid, though they be never so modest and bashful; many having fallen into their Bloody Fingers, thus to have their Nakedness discovered in the sight of others, was more grievous than all their Torments besides, which they endured, laying aside then all Humanity in unclothing them, they put upon them Linnen Breeches, as if their Secret Parts were better and more honestly covered with Breeches than with Shirt or Smock; or as if the Torments they meant to put them to would not pierce deep enough, as well in the one as in the other; with such shameless Spectacles the Chaste Inquisitors fed their Eyes, and with such cruel Lusts satisfied their infamous and detestable Virginity.

The Man or Woman standing Naked, then only covered with little Breeches, they beckon to the Tormentor, (who is well acquainted with their secret sign and watch-word, and can readily discern what Torments the holy Fathers would have them put to) to teach them the Faith of the *Roman* Church.

Then standing thus Naked, they exhort them once again to tell the Truth. If the Patient be to endure the Cord, they tye his Hands behind his back, pulling him up Eight or Ten times, according

ing to the number of Twitches limited by the Inquisitors to the Tormentor, that so nothing may be done there without Order; at the first Encounter are reckoned up to him all his Articles, and then besides binding his Hands, they tye his Thumbs together with a small Cord, then they tye his Hands with Thumbs unto a greater Cord, hoisting him up by a Pulley very high, which done, they put upon his Legs heavy Bolts, if he hath not them on before, to which are yet added for the first pull, an Iron weight of twenty five Pounds, which is hanged to those Bolts between his Feet; being thus arrayed, the Tormentor draws him upon high, the Register and Inquisitor mixing therewith their former Exhortations, *Confession*. When he comes to touch the Pulley with his Head, they urge him yet then to confess; if he obey, they presently let him down; if not, then they let him hang in this Condition until he hath answered their demand. Now, after he hath hung thus without making any Confession, they let him down to redouble on his Feet the former weight, and then pulling him up again, threatning him, *to hang there till he die, if he declare not to them what they ask of him*, commanding the Tormentor to let him hang a long while, that through the Heaviness of the Weight, which hangs at his Feet, all his Members and Joints are stretched out beyond measure; when the Patient, through the Extremity of Torment, which he endures, cries out, they in like sort cry as loud as they can, that he should now confess what he knows, if not, then they let him fall; for when they perceive he continues constant, then they command the Officer to let go the Cord, which is as soon done as spoken, yet not wholly and altogether to the mid-way, but

a cer-

a-certain stop, which hinders his falling to the ground, by reason whereof he receives such a sudden check, his Body is pitifully and miserably stretched.

But yet this sufficeth not, for then if through their importunity he will confess nothing, they augment the Weight the third time, and if the poor Creature, in regard of his intolerable Pain, call upon the Lord to help him, and desire to be let down, then they Scoff and Mock at him, pressing him to confess, telling him, *that is not all*, threatning him by the *Strappado*, as before. This *Hellish Torture* beginneth at Nine, and lasteth till One a Clock; and when they please to make an end, they ask the Tormentor, if he hath the other Engines ready; and at their going, all the Comfort they give their Desolate Patient, is thus, *This shall suffice*, say they, *for this time; but look between this and to morrow, thou adviseſt thy self well, what thou oughteſt to confeſs; otherwiſe, thou art like to Die under Torture; nor think to eſcape by what thou haſt endured, for that is but a Bed of Roſes in regard of the Torment which is to come:* They being gone, his Cloaths are put on, and if he be not able to go, he is carried again unto Prison; a few days after, they send for him again, renewing their Threats, *That if he will not reveal thoſe that are of his Opinion, he muſt prepare himſelf for the Torture*, wherein if he any way miscarry, or Death follows, the Fault shall be his, and not theirs; if he continue unmoveable in his Mind, they cause the Goaler to bring him to the place of Torture, and there they sitting in their Tribunal, command him to be stripped Naked, and then tormented after the same manner as is before related; besides, as an addition thereunto, they tye his

Thighs

Thighs and Hamstrings together with a small Cord, forcing the same with pieces of Wood, so that the Cord does eat into his very Flesh, in which Extremity they leave him for three or four Hours, plying him the whilst with Infinite Threats and Derisions, which is all the Comfort that they ministrer unto him in this his most miserable Condition.

Thus in short the Reader hath an Account of the truel Inquisition of these pretended Christians in Spain. *Now I shall proceed to give a further Account of some that suffered under these* Papists *Cruelty in divers parts of* France *and* Flanders.

A Woman of *Tours*, (whose Husband the *Papists* had not long before Drowned) having an Infant sucking at her Breast, about Seven Weeks old, and a Daughter about Sixteen Years old, who was very Beautiful; this Woman, accompanied with her Children, they haled to the River side, where kneeling down she prayed to the Lord, the Child sucking at her Breast; then she shifted her Child in the Sun, and laid it upon the Grass, commending it to God; In the mean while this Hellish Crew used many words to turn the Young Maid from her Religion: The Mother being ready to be plunged into the Water, exhorted her Daughter to persist in the Truth; the Daughter beholding their Outrage, cried out in these words, *I will* (said she) *live and die with my Mother, whom I know to be a Vertuous Woman; as for your Threats and Promises, I regard them not, do with me what you please:* The Mother was not yet dead when these mercilefs Wretches threw in the Daughter also, and so they yielded up their Souls together, as Witnesses against the *Papists* Cruelty; the Infant was taken up by a Sol-

dier, who having kept it a Day and a Night, laid it in a Steeple-house Porch, whence being taken and given to a Nurse to keep, it would never take the Breast after, but within two days it died.

In the same City suffered one *Glee* an Honourable Woman, and constant to her Profession, and when News was brought her, that she was Condemned to be Hang'd, she received it with Joy, being conducted with the rest of the Prisoners about the Second Hour in the Afternoon towards the place of Execution, they would have put a lighted Torch into her Hand, and have had her to acknowledge she had offended God and the King. *Away, away with it,* said she, *I have neither offended God nor the King, I need no such light to help me ask forgiveness of my Sins; use such things your selves, who sit and walk in the Darkness of Ignorance and Error.*

Then one of her Kindred meeting her in the way presented to her view her little Children, praying her, to have Compassion on them, seeing that by Renouncing your Religion, you may preserve your Life. This caused the Tears to flow down, and this Answer she made, *I must needs say, I love my Children dearly, but yet neither for love I bear to them, or any thing else in this World, will I renounce the Truth, or my God, who is and will be a Father unto them; and therefore to his Providence and Protection I commend and leave them.* And so passed on, and with chearfulness finished her Testimony with the Loss of her Life.

The Body of *Coqueville* being stripped Naked, was dragged by the Murtherers from *Valongues* (being low *Normandy*) up and down his House with Derision, into a Chamber, where they used to meet, and there spurning the dead Body with

their

their Feet, they bid him, *Now Pray to his God, and Preach if he could*; the Prieſt ſtuffing the dead Mouth with the Leaves of a Bible, and ſaid to the dead Corps, *Preach the Truth of your God, and call upon him now to help you.*

A Letter written by Wouter Oom, *Priſoner and Martyr in the City of* Antwerp, *full of Conſolation, againſt the Fear of Perſecution, directed to a Brother and Siſter of his.*

'GRace and Peace from God the Father, and from his Son Jeſus Chriſt our Lord, *Amen.*

'Well-beloved Brother and Siſter, whom I love 'dearly for the Truth's ſake, and for your Faith in 'Chriſt Jeſus: Theſe are to certifie you, that I am 'in bodily Health, and Enjoy the Comfort of a 'good Conſcience, I praiſe my *Lord God* therefore, 'who is able to Encreaſe the ſame more and more, 'by the powerful Operation of his Holy Spirit; 'whoſoever they be that will forſake this preſent 'Evil World, and become Followers of their Captain Chriſt, muſt make account to meet with many Perſecutions and Afflictions; for Chriſt hath 'told us afore-hand, *That we ſhould be Hated, Perſecuted and Baniſhed out of the World for his Name's ſake; and this they will do*, ſaith he, *becauſe they have neither known the Father nor me; but be not afraid*, ſaith he, *for I have Overcome the World.* St. *Paul* alſo witneſſeth the ſame thing, ſaying, *All that will live Godly in Chriſt Jeſus muſt ſuffer Perſecution.* And again, *To you it is given for Jeſus Chriſt, not only to believe in him, but alſo to ſuffer for his ſake.* And doth not our Lord Jeſus Chriſt ſay, *Bleſſed are you when Men perſecute you, and ſpeak all*

'*manner of Evil falsly against you for my Name's sake? Rejoice therefore and be glad, for great is your Reward in Heaven*: Now whereto serveth all this, my Beloved, but to bring us into a Conformity with our Lord and Master Jesus Christ? *For Christ hath suffered for us*, saith the Apostle St *Peter*, *leaving us an Example, that we should walk in his steps*; *who also endured the Cross, and despised the Shame, for the obtaining of that Joy which was set before him, and became Poor to make us Rich*, 2 Cor. 8. 9.

'By him also are we brought, by Faith, into that state of Grace, wherein we stand, rejoicing in the hope of the Glory of God, knowing that Tribulation worketh Patience, *&c.*

'Wherefore, dear Brother and Sister, be not afraid of the fiery Tryal, which is now sent among us to prove us; for what Father loving his Child, doth not Correct it? Even so doth the Lord Chastise those whom he loveth; for if we should be without Correction, whereof all true Christians are partakers, then were we Bastards, and not Sons. And therefore *Solomon* saith, *My Son, despise not the Chastning of the Lord, neither faint when thou art Corrected of him*; *for whom the Lord loveth, the same he correcteth, even as a Father the Son, in whom he delighteth.* Fear not then to follow the Footsteps of Christ; for he is the Head, and we are his Members. Even as Christ then hath obtained full Joy and Glory by suffering of Anguishes and Sorrows, so we also, according to his Example, must through many Tribulations enter into the Heavenly Places, even into the *New Jerusalem.* Let us then say with St. *Paul*, *Christ unto me is in Life and in Death Advantage*: Let us cry out with him, *O wretched Creature that*

we

'we are! who shall deliver us from this Body of Death? 'See here how the faithful have desired to be with 'Christ; for with *Abraham* they had an Eye to that 'holy City, which hath Foundations, whose Builder 'and Maker is God. Let us then, my Beloved, 'chearfully and willingly follow the Lord, possessing 'our Souls by patience; *For it is a good thing*, as saith 'the Prophet *Jeremiah*, *both to hope, and quietly to 'wait for the Salvation of the Lord; and good also it 'is for a Man to bear the Yoak in his Youth*; for such 'the Lord will comfort in the End, and restore 'unto them the Joy of his Salvation.

'Lo here, Dear Brother and Sister, what Con-'solations our God hath treasured up for us in his 'holy Word; for us, I say, whose Desire it is to 'fear the Lord, and to trust in his Grace and Mer-'cy; for the Salvation of the Righteous is of the 'Lord, he is their Strength in the time of Trou-'ble; *wherefore giving all diligence, let us add to 'Faith Virtue, and to Virtue Knowledge, and to Know-'ledge Temperance, and to Temperance Patience, and 'to Patience Godliness; and to Godliness Brotherly 'Kindness, and to Brotherly Kindness Love; for if 'these things be in us, and abound, they will cause us 'neither to be Idle nor Unfruitful in the Knowledge of 'our Lord Jesus Christ.* The which, God our Fa-'ther grant us, for his Son's sake, our Lord, *Amen*.

Out of my Hole, *December* the 12th 1562.

Wouter Oom,

Prisoner for the Truth.

A Relation of such Things as fell out under the Government of Duke D' Alva; and of many put to Death, Anno 1567.

THE Afflictions of the *Protestants* in the *Low Countries* were multiplied this Year under the Dominion of *Ferdinando* of *Toledo* Duke of *Alva*.

It is well known that the *Spaniards* using all their Endeavours to Rule over this Country at their Pleasures, had no better Opportunity to accomplish their Designs, than to Establish among them their Inquisition, thereby to Domineer over the Goods, Honours and Lives of every one; the Noble Citizens and Commons did what they could to oppose the same, to which purpose they had instantly besought the King to afford them his Royal Presence, that hearing once their Complaints, his Majesty might take some Order for Matters of so great Importance; alledging, to this End, the Example of the Emperor *Charles* his Father, who upon a Business far inferior to this, adventured himself with much diligence to pass through the Enemies Country, who were but a while before Reconciled, only to stay some Mutinies begun in the City of *Cand.* These things had so moved the King that he made them a Promise, by Letters, of his coming; but his Intentions were broken off by such as were the Upholders of the Inquisition, that so they might with the more facility attain the End of their Desires: Instead of their King then, they had sent unto them the Duke of *Alva*, who at his Entrance found the Prisons repleniſhed with Gentlemen, and other Personages of Note, whom the Dutchess of *Parma* had left in Bonds after her Death.

Long

Long did they languish in this Captivity, whilst the Duke of *Alva* by his fair Promises dissembled a kind of meek and gentle Carriage of Mind towards them, giving them some hope of a General Pardon, proceeding from the King's Clemency, that thus he might catch the Lords and Governours the more cunningly into his Nets, whereof the Lord *Lemoral* Earl of *Edmond*, Prince of *Gaud*, Governour of *Flanders* and *Artois*, and others of Quality, gave but too Lamentable Experience, who being led with Vain Hopes, were at length inhumanly put to Death.

The Sixteen Provinces also subjecting themselves under this New Government, lost their Antient Liberties and Priviledges, which evidently appeared by the Exploits done in the Year 1567. hitherto by a New Council of Twelve, elected and setled there by the Duke, the Principal of which were *Vargas* and *Elrie* Fathers of the Inquisition, which Council was commonly called, *The Council of* BLOOD.

In the Year 1568. the Duke of *Alva* began to declare to the World his feigned meekness, putting to Death two Brethren, Barons of *Barremburg*, and several others he Executed at the same time at *Brussel*. These two Brethren from the Flower of their Youth had constantly professed the pure Doctrine of the Gospel, and in the End were put to Death for their *Testimony* to the same.

Shortly after there were taken and imprisoned at *Antwerp* three Persons, *viz. Schoblant* Son of *Barthel*, *John de Hues*, and *Joris Comans*, whose constancy to Death will appear by what they writ to certain of their Brethren, dated the 17th of *March*, as followeth.

Seeing it is the Will of God, that we should suffer for his Holy Name, and in the Quarrel of his Gospel, we certifie you, Brethren, That we are hitherto of good Courage, howsoever, the Flesh continually rebels against the Spirit, counselling it ever and anon, according to the Advice of the Old Serpent; but we are well assured, That Christ who hath bruised, will also still bruise the Serpent's Head, and not leave us comfortless; true it is, we are now and then pricked in the Heel, but that is all the Serpent can do; nor are we discouraged, but keep our Faith close to the Promises of God, who is the Lord of Heaven and Earth, having created all things of nothing: He forsook not Joseph *in* Egypt, *nor left the Three Young Men in the Fiery Furnace; no, nor* Daniel *in the Lions Den; this is the God of* Abraham, Isaac *and* Jacob, *and of their Righteous Posterity, so that we can without fear say with the Prophet* David, The Lord is my Help, Tower, Strength, and Refuge: *By such and the like Scriptures, dear Brethren, we comfort our selves in our Bonds, rejecting all Confidence in Man whatsoever. Be not dismayed then, good Brethren and Sisters, for our Bonds and Imprisonment, for so is the good Will of God now towards us; and therefore, pray rather that he would give us Grace to persevere constantly unto the End:* So be it.

One of these Three Imprisoned in *Antwerp*, wrote a few Lines to the Church of God in *Antwerp*, as followeth;

Brethren, I write unto you, being left alone; whereas we were Three in number, John Hues *is now dead in the Lord; I did my best to Comfort him whilst he breathed, so as now I am alone, and yet not altogether alone, seeing*

seeing the God of Abraham, Isaac, *and* Jacob *is with me; he is my exceeding great Reward, and will not fail to Reward me, as soon as I have laid down this earthly Tabernacle: Pray unto God that he would strengthen me to the End, for from Hour to Hour I expect the dissolution of this House of Clay.*

When *Joris*, one of the Three, was Examined before the Magistrates, the Marquess said unto him, *I have hitherto spared you, hoping to see you Repent, but you grow worse and worse.*

Joris replied, During the time of my Imprisonment I have shed many Tears; and further said, he was now become Resolute, and could not fashion himself according to their Desire, although they Burnt him as they had done his Brother *Schoblant.*

Marquess, *I can tell you it will cost you but little better cheap.*

Joris, I am ready if it were to Morrow.

Then said one of the standers by, *He has neither Wife, Child nor Goods to lose, and that makes him so willing to die.*

Joris, You shall answer these your Doings at the Last Day, where you must all appear, and then there will be no Respect of Persons.

Marquess, *We have heard you preach too long; take him Goaler, and cast him into the Hole:* Then was he put among Thieves, as a Lamb among so many Wolves: Thus this constant Witness remained firm till Death.

The Spectacles of dead Bodies, slain by the Bloody Inquisition was a dreadful sight, being gazed on in a manner, in every place, especially in the City of *Tournay*, and of the *Valentians*; in regard of the multitudes of Believers, both of Men and

and Women, who had long languished in ſundry Priſons, in great Miſeries and Neceſſities. Now that we may not forget what fell out in the beginning of this Year 1569. Thus it happened in the City of *Valence*, Seven and Fifty Perſons were Executed for no other cauſe but for cleaving to the true Faith of Chriſt Jeſus, not without much Aſtoniſhment of the poor People of that City.

Among theſe ſad Relations, a little to quicken and refreſh the Spirit of the Reader, I will here inſert a Letter full of Conſolations, written out of Priſon, to the Faithful, by one *William Tovart*, Merchant, who had his dwelling in the City of *Liſle* in *Flanders*.

This Honourable Perſon being come to the Age of Eighty Years, or thereabouts, uſed his Houſe for the ſpace of Fourteen or Fifteen Years for the Aſſembly in the City of *Liſle* to meet in: Being Choſed and Baniſhed thence in the Year 1561. he withdrew himſelf for a while to *Tournay*, whence he was conſtrained to fly, and to go to *Amiens* and *Mondidier*, Cities of *Piccardy*; afterwards returning into his own Country, he came to reſide in the City of *Antwerp*, where after he had continued many Years, he was at length Condemned to be Burnt with two others, who ſuffered for the ſame Cauſe, but they put him to another kind of Death, for they drowned him by plunging him in a Ciſtern of Water in Priſon. Amongſt many Letters which he wrote, during the time of his Impriſonment, my Author hath ſelected out this one, which here followeth.

Dear Brethren and Siſters in Jeſus Chriſt, I moſt humbly thank my God, that he hath ſo fortified and comforted me by his Grace, that I feel my ſelf more cheared

cheared by lying in this dark Prison, than if I were walking in the open Streets or Fields; I say, this I feel according to the Spirit; for as touching the Flesh, what doth it apprehend here but stinking Vapours and Smoak? Wherefore, my Beloved, if it so fall out, that you be apprehended for the Name of Jesus Christ, fear not the Prison, nor those that have power to Kill the Body, for having done that, they can go no further; be not afraid then, seeing it is the Reward which our good Captain Christ Jesus hath promised to all his Faithful Soldiers and Servants; he who turns his Back in this Conflict, goes by the loss; but whosoever fights manfully, obtains in the End the Crown; not a Crown of Gold, but of Glory Immortal: We here lay down a fading Life, filled with Griefs and Troubles, to change the same for a Life Everlasting: We put off the Rags of this Mortal Flesh, to be cloathed with Robes Immortal; we forsake a loathsome Life, for Joy and Felicity Eternal: Ought any Gain or Exchange to be compar'd with this? O sweet and happy Martyrdom! how dost thou dignifie and inrich us in despight of the World, Devil, and our own Flesh? and which of us now can complain, seeing our Sovereign Lord and Master has so expresly foretold it to all his Followers? Will any Man come after me? saith he, let him then take up his Cross and follow me: Let us bear, Oh! let us then bear the Cross chearfully, and with joyfulness, that we may be received in the presence of his Heavenly Father; for it is not only given us for to believe in Christ, but also to suffer for his sake; and if we suffer with him, then we shall also reign with him.

Oh! that we could admire his Bounty, who no sooner employs us in his Work, but hath the Wages ready in his Hand, wherewith to recompence us: Your Sorrow, saith he, shall be turned into Joy; let us then cast off every Weight that presseth down, and whatsoever else that stands

ſtands in our Way to Heaven-ward, be it Father, Mother, Brother, Siſter, Husband, Child; yea, and our own Life alſo: Let us with the Wiſe Merchant-man ſell all, that with him we may purchaſe that precious Pearl; how happy do I eſteem them that are called to ſuffer, and leave their Life for confeſſing the Name of Jeſus Chriſt! For the Eternal Son of God will confeſs their Names before his Heavenly Father and his Holy Angels; they ſhall be clad with white Robes, and ſhine as the Sun in the Kingdom of Heaven, filled with Gladneſs in the preſence of the Lamb; they ſhall eat of the Fruit of the Tree of Life, which is in the midſt of the Paradiſe of God: Let us fix the Eye of our Minds upon theſe ſo great and precious Promiſes of Jeſus Chriſt, which he hath made to all thoſe who perſevere in Well-doing unto the End. Oh! how happy ſhall we be when we are delivered from theſe Bodies of Death to live for ever with our God? Let us then continually pray with the Diſciples, Lord encreaſe our Faith. *Oh! Dear Brethren, remember me always in your Prayers, who am Bound here in the Bonds of Antichriſt; remember thoſe alſo, who are in Bonds, as if ye were Bound with them: Pray, I ſay, without ceaſing, for our Adverſary the Devil is always compaſſing us about to cauſe our Hearts to faint; and you are not ignorant what a Potent Enemy our own Fleſh is unto us; but I confidently believe, that our God, who hath begun this good Work in me, will perfect the ſame, even unto the Day of Chriſt.*

Farewel.

Perſecution and Maſſacre at Ronan.

When the Maſſacres began to play their parts in *Ronan*, they counſelled thoſe of the Religion, to get themſelves into the Priſons, as into places of greateſt

greatest Security from the Fury and Rage of the People; but such as followed this Advice were there even ready to be devoured, as poor Sheep, by these greedy Wolves at their pleasure.

Those who were Murdered in the City in a few Days, some in their Houses, and others in the Prisons, amounted to Six Thousand, besides more than Fifty Women, unto whom they exercised no less Cruelty than upon Men.

Their Names for brevity sake are here omitted, their dead Bodies being piled together, were convey'd out of the City in Tumbrils, and thrown by heaps one upon another into great Pits, digged for that purpose: Their Garments being washed in the River, from their Blood, by certain poor Women, were afterwards distributed here and there to the Poor by the *Papists*, that they might seem with their Mercilesse and Unjust Cruelty to mingle some Works of Justice and Charity.

A Massacre at Tholouse.

Upon the Eighth Day after the Massacre at *Paris*, about Eight of the Clock in the Morning, the Chief of the *Papists* at *Tholouse*, received Advertisement of that which had passed, with Letters directing them what they were to do, then a Council was called; at the breaking up whereof, the great Gates of the City were shut, only the little Wickets left open, and shortly after they entered into the Houses of those of the Religion, whom they imprisoned in sundry Prisons of the City; about three Weeks after they put all these Prisoners together into the *Conciergery*, which is a special Prison, deferring the Slaughter of them until they received Warrant

and

and Authority from *Paris*, which having received, the Prisoners were called down to the Stairs foot, one after another, and there Massacred, not permitting them so much leisure as to speak; the Counsellors who were of the Religion, after they had Massacred them, they hanged them up in their Gowns upon a great *Elm* which was in the Court of the Palace, and in the mean time sacked and pillaged their Houses.

Four Englishmen *put to Death at* Rome.

In the Year 1595. a Young Man, about the Age of Twenty-five Years, being at *Rome*, was much stirred in a Religious Zeal against their horrible Idolatry; as the Bishop was going a Procession, the Young Man pluckt the Pix out of his Hand, and threw it to the ground, calling him, *Wretched Idolater*, for which he was apprehended and sent to Prison, and shortly after Pope *Clement* the Eighth hearing of it, ordained that he should be immediately Burnt; but some of the Cardinals advised, That he might rather be kept till a further Examination, and accordingly they kept him Eight Days in Prison, but when they saw nothing could be drawn from him, but these words, viz. *Such was the Will of God*, then they stripped him naked to the middle, and put on the form of a Devil or Dragon upon his Head, and then bound him in a Cart, and carried him to the place of Execution, where he was Burnt Alive.

I find also a Relation of Three other *Englishmen* put to Death at *Rome*, the manner of their Sufferings are as followeth: They meeting together, entered into a Conference concerning the state of the

Church

Church at that time, complaining, *That the Zeal of God's Glory was wonderfully cooled amongst Men; yea, and that even those of the Religion were grown but too Worldly-wise; that Satan by little and little was sowing the Seed of* Atheism *every where, by rocking Men asleep in the Cradle of Security*; whereupon, commending themselves into the Hands of God, they determined to take their Voyage to *Rome*, and there to Encounter with the Adversary of Christ; thither they came, and after two or three days, two of them behaving themselves modestly, did in secret manifest to some the Truth of the Gospel, who being Betrayed, were Imprisoned and put to Death, without any further ado; the third resolved to bear his Testimony more publick, and therefore taking an opportunity when the Pope was in the midst of his Massing Devotion, stept quickly to him, and pluckt the Host out of his Hands, and trod it under his Feet, testifying against the Mass and Antichrist; the People in a rage fell upon him, beating and bruising of him, and he was forthwith Bound and set upon an Ass, and the Executioners with lighted Torches burnt his Face, Mouth and Tongue first; when the Flames came overthwart his Cheeks, he was heard to Cry, *Lord forgive them, they know not what they do*; and then they consumed his Body with Fire to ASHES.

Blessed are they that are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven.

THE

THE Blood of the *MARTYRS* IS THE Seed of the *CHURCH*.

In a short Relation of the Preaching, Sufferings and Martyrdom of many of the Righteous before the Birth of Christ; *and also the Preaching and Sufferings of* CHRIST *and the* APOSTLES.

SAMUEL the Prophet was a Priest and Judge; he lived in *Ely's*, *Saul's* and *David's* time; he died and was buried in *Ramah*.

Nathan the Prophet lived in *David's* time (in the Year of the World 3009,) he died and was buried in *Gibeon* his own Land.

Gad the Prophet lived in *David's* time.

Ahias Propheſied to *Solomon*, *That a Woman should draw his Mind from the Lord*: He died and was buried near the Oak in *Silon*.

Asaph was a Prophet in the time of *David*, and he appointed him chief of them that Praiſed the Lord.

Jeduthun was one of *David's* Prophets, whom he appointed to Prophecy with the Harps, Pſalteries and Cimbals.

Iddo was a Prophet in the time of *Solomon*, *Rehoboam*, and his Son *Abia*.

Shemeiah lived in the days of *Rehoboam*, and ſaid, *Thus*

saith the Lord, Ye have left me, and therefore have I left you in the Hands of Sisack *King of* Egypt.

Joas was of *Samaria*, he Prophesied in the days of *Jeroboam*, and cryed against the Offering: and *Joam* was deceived by the old Prophet, and a Lyon smote him that he died, and was buried in *Bethel*.

Obed the Prophet and Father of *Azarias* the Prophet, he lived until the the time of *Achaz* King of *Judah*, and he cried against their Sins.

Azarias was of *Synatha*; he put away from *Israel* the Captivity of *Judah*: He died and was buried in his own Country.

Hanani Prophesied in the days of *Asa* King of *Judah*; and *Asa* was wroth with the Prophet, because he told him the Truth, and put him in Prison; for he was displeased with him because of his Prophecy.

Jehu the Son of *Hanani* the Prophet, lived in the days of *Jehoshaphat* King of *Judah*, about the Year 3134. He prophesied against *Baaza* King of *Israel*, *That God would root him out, with all his Posterity, for murdering of* Nadab, *the Son of* Jeroboam.

Jehaziel prophesied in the days of *Jehoshaphat* King of *Judah*, and prophesied against him, saying, *Because he did wickedly, the Lord had broken his Works.*

Elias the Prophet lived in the Year of the World 3130. He was of the Tribe of *Aaron*, and was taken up into Heaven.

Zacharias the Son of *Jehoida* the Priest, prophesied in the days of *Joas* King of *Judah*, and he said, *Because you have forsaken the Lord, therefore he hath forsaken you*: And they Conspired against him, and stoned him with Stones at the Commandment of the King, even in the Court of the House of the Lord.

Eliseus the Prophet, who overthrew their carved Images and molten Idols, he died and was buried in *Samaria*.

Sophonie propheſied of Chriſt, and ſaid, *That the Lord would deſtroy all the Gods in the Land, and all the Iſles of the Heathen ſhould Worſhip him, every Man in his place; and I will cleanſe the Lips of the people, that they may every one call upon my Name, and ſerve me under one Yoke:* This *Sophonie* was of the Tribe of *Simeon*, he propheſied of the end of *Iſrael*, and Confuſion of the Wicked: He died, and was buried in his own Land *Saharthata*.

Jeremiah propheſied of Chriſt, and the new Covenant in the Heart, and of *Judas*'s thirty pieces of Silver; he was of *Anathoth*; the people at *Taphnis* in *Egypt* ſtoned him to Death, and lieth buried where *Pharaoh* his Palace ſtood; he came of the Line of the Prieſts.

Hulda the Propheteſs, the Wife of *Shallum*, dwelt in *Jeruſalem* in the time of *Joſias* the King, who ſent the Prieſts, with many others, unto her for to underſtand the Will of the Lord touching their Doings; and her Anſwer was to them, *That the Lord will bring Evil upon this place, and upon the Inhabitants thereof; for they had forſaken the Lord.*

Nahum propheſied of Chriſt; he was of *Elteſis*, beyond *Bethebar*, and of the Tribe of *Simeon*; he propheſied after that *Jonah* had propheſied *Nineve* ſhould be deſtroy; and *Nahum* ſaid, *That they of Nineve ſhould be all deſtroyed by ſweet Waters, and Fire from under the Ground*, which ſo came to paſs upon *Nineveh*: *Nahum* died in Peace, and was buried in his own Land.

Habakkuk propheſied of Chriſt; *Behold*, ſaid he, *ye Deſpiſers, and wonder, and periſh; for I do a Work in your days, which ye ſhall not believe, though a Man declare it unto you*; he was of the Tribe of *Simeon*, and the Land of *Bithacar*; he foreſaw the taking of *Jeruſalem* by *Nebuchadonnoſor*: He died two years before

before the Children of *Israel* came out of *Babylon* in his own Land.

Ezekiel prophesied in *Babylon*, of the Mystery of Christ, and that God should be their God, and set one Shepherd over them all: He was of the Country of *Cæsarea*, and Lineage of the Priests: He died in *Caldea*, in the time of the Captivity, after he had prophesied much unto the Captivated *Jews*: The Prince of the people slew him at *Babylon*, because he reproved him for Idolatry; and he was buried in the Field *Maur*, in the Sepulchre of *Sem*: And this Prophet Judged *Israel*, and in *Babylon* he judged the Tribes of *Dan* and *Gad*.

Daniel prophesied of Christ in *Babylon*; he was of the Tribe of *Judah*, a Noble Man born, and young when he was led Captive out of *Judah*; he was in the Upper *Bethoran*, and he said, *If my blood run out, there will be great Slaughter throughout the World*: *Daniel* lived before the Birth of Christ 500 years.

Hoseæ prophesied of Christ rising the third day; he was of the Tribe of *Issachar* of *Bemoth*; he died and was buried in peace in his own Country: He died before the Birth of Christ about 630 years.

Obadiah prophesied and said, *Upon Mount Sion there shall be deliverance*; he was of *Sichem*, and the Town *Bathacaran*; he was a Disciple of *Elias*, and endured much for his sake; he was the third of the fifty Sons of the Prophets: He died and was buried with his Fathers.

Micah prophesied of the coming of Christ out of *Bethlehem*, and that out of *Judah* there should come a Governer in *Israel*; he was of *Marathi*, of the Tribe of *Ephraim*, and had much ado with *Achab*, whose Son *Joram*, threw him down to break his Neck, because he did rebuke him for living in the Sin of his

Fathers: He buried in his own Land, in the common Burial in *Ephraim*.

Amos the Prophet (was the Father of the Prophet *Isaiah*) he prophesied of coming of Christ; *Amaziah* King of *Judah* persecuted him very often, and at length the Son of *Amazias* struck him with a Club on the Temple of his Head; and while he drew breath after his Wound, they brought him into his own Country, and within two days he died, and there he was buried.

Isaiah prophesied of the Coming and Suffering of Christ; he was of *Jerusalem*, where he also lost his Life, being most cruelly sawed asunder in the Reign of King *Manasses*; and when his Breath near failed him, he called for a little Water to drink, which was given to him out of the Brook; therefore is the place *Siloam*, as to say *Sent*.

Joel prophesied of Christ, and that God would pour out of his Spirit on all Flesh, and his Sons Daughters should prophesie: He dwelt near unto the City *Bethomeron*, in *Rubim*, where he died and was buried in peace.

Jonas the Prophet shewed the Mystery of Christ and his Resurrection, being three Days and three Nights in the Belly of the Whale, who cast up *Jonas* uncorrupted: Even (so the Son of Man was three Days and three Nights in the Bowels of the Earth, uncorrupted, and rose again. *Jonas* was of *Carsathneu*, nigh *Azotus*, on the Sea-coast towards the *Gentiles*, but he went out of the Land, because of the Infamy that was come upon him by prophecying against *Nineveh*: He died, and God raised him to life again by *Elias*; then he went into the Land of *Judah*, and there died, and was buried.

Baruch lived in the time of *Jeremiah*, and was his Scribe:

Scribe. He wrote from *Jeremiah's* Mouth, and he read the Book to *Joacim* the Son of *Josiah* King of *Judah*, and after he had read it to him, was fain to flee, and hide himself: And when *Jeremiah* went down into *Ægypt*, he wrote that Book that beareth his Name, which was sent from thence to *Jerusalem*, to be read in the Temple.

Urias was of *Coriathjarim*, the Son of *Semei*, he prophesied against *Jerusalem*, and the whole Land of *Judah*, as *Jeremiah* did; and *Joachim* King of *Judah* sought to kill him; but he fled into *Ægypt*, from whence the King sent for him, and killed him with the Sword, and laid his Body where the common sort of People were buried.

Agias prophesied of Christ in the time of *Zorobabel*, he being a young Man, came from *Babylon* to *Jerusalem*, and prophesied of the return of the people, and of the building of the Temple, and he saw it built again: He died and was buried nigh the Sepulchre of the Priests.

Zacharias prophesied of Christ's coming, and riding upon the Foal of an Ass, and of Christ's Wounds in the House of his own Friends. He being very Aged, came out of *Chalde* to *Jerusalem*, where he executed the Priestly Function. He blessed *Salathiel* his Son, and called his Name *Zorobabel*: The Land where he lieth, is called *Betharia*, from *Jerusalem* one hundred and fifty Furlongs.

Malachy prophesied of Christ; he saith, *From the rising of the Sun, unto the going down of the same, my Name shall be great among the Gentiles; and in every place they shall offer a pure Offering to my Name, and the Sun of Righteousness shall arise with Healing in his Wings.* He was born after the return of the people out of *Babylon*, he dyed very young, in the prime

of his Years, and was laid with his Fathers in his own Field, before the Birth of Christ 12 years.

John Baptist (the Son of *Zachary* and *Elizabeth*) was of the Tribe of *Levi*; he was the greatest Prophet born of a Woman: he shewed the Lamb of God, that takes away the Sins of the World: He was beheaded of *Herod* the Tyrant. *And these Prophets shewed that all Nations were blessed in the Seed of Abraham, and so the Seed of Abraham to be the Saviour of the World.*

Now when the Lord would take up *Elijah* into Heaven by a Whirl-wind, *Elijah* went to *Gilgal*, and from thence the Lord sent him to *Bethel*, and from thence to *Jerico*, and the Lord sent him to *Jordan*, and he went over *Jordan*; *Jor* is a River, *Dan* is Judgment, and so he went over and through the River of Judgment, and then he was taken up into Heaven by the Lord in a Chariot of Fire.

And the Lord commanded *Abraham* to go out of his Native Country, and his Father's House which was in *Caldea*, and he departed from *Haran*, and passed through *Sechem* and *Moria*, and went to *Canaan*, and at *Bethel* he built an Altar (*Bethel*, which signifies the House of God) and then he went into *Egypt*, which is *Anguish* and *Tribulation*.

How to Resist the Devil,

WHen Christ had fasted forty Days and forty Nights, the Devil came to him, and tempted him when he was Hungry, to make the Stones Bread; but Christ said to him, *Man doth not live by Bread alone, but by every word that proceedeth out of the Mouth of God*; that is it, on which whom-

whomsoever diveth, that is able to resist the Devil; the Word of God dwelling in the Heart, by which Christ spake, is that which gives Power to resist the Devil, which Word refresheth those that dwell in the Counsel of God, and not Bread only.

Then the Devil tempted Christ to destroy himself, under pretence that the Angels had Charge over him; and this the Devil in Presumption would have had Christ to try whether he had been the Son of God, but Christ answered him, *It was written, Thou should not tempt the Lord thy God.* And when the Devil could not prevail with him in these things, then he tempted him with the Glory of the World, and took Christ into an exceeding high Mountain, and shewed him all the Kingdoms of the World, and said to him, *All these things will I give thee, if thou wilt fall down and Worship me:* But Christ said, *Get thee behind me Satan, for it is written, thou shalt Worship the Lord thy God, and him only shalt thou serve.* Then the Devil left him, when he saw there was no room for him; there was nothing of him in Christ, therefore his Temptation could not prevail; for where the Word of God rules in the Heart, the Devil hath no power; therefore every one live in the Power of God, that you may be able to resist the Devil.

The Form of Christ's Words when he did Miracles.

CHrist said, *Daughter, thy Faith hath made thee whole, go in Peace, and be whole of thy Plague:* And he said to the dead Maiden, *Arise:* And he said, *Come out of the Man, thou unclean Spirit:* And he said, *Son, thy Sins are forgiven thee; arise, take up thy Bed*

and Deaf: And he rebuked the unclean Spirit, saying, *Come out of him, hold thy peace; and he took her by the Hand, and lift her up.* He said to the blind Man, *Go thy way, thy Faith hath saved thee.* Jesus put forth his Hand, saying, *I will be thou clean.* And he said to the Woman, *Great is thy Faith, be it unto thee even as thou desirest:* He said to the blind Man, *Receive thy Sight, thy Faith hath saved thee:* and to another, *Go thy way, thy Son liveth.* Jesus said, *As long as I am in the World, I am the Light of the World;* And as soon as he had spoken, he spit on the Ground, and made Clay of the Spittle, and anointed the Eyes of the blind Man, and said, *Go wash in the Pool of Siloam* (which is by Interpretation *Sent*.) Jesus said when he raised *Lazarus*, *Take away the Stone*; and he lift up his Eyes, and said, *Father I thank thee that thou hast heard me, and I know that thou hearest me always; but for the People that stand by, I said it, that they might believe that thou hast sent me* (and he groaned twice) and he said, *Lazarus, come forth.*

And Jesus gave his Apostles power to heal every Disease, and to cast out Devils.

The Arm and Power of the Lord is the strength of his People, and not the Arm of Flesh.

GOD overthrew the *Philistines* and their God *Dagon*, without an Army of Men, 2. *Sam.* 5. God overthrew the *Ægyptians* whole Host, and drowned them without an Army of Men, *Exod.* 14. The Walls of *Jerico* fell without any Blows or Canons, and therefore people are to mind the Power of God, and to trust in it, *Joshua* 6.

Gideon with 300 Men overthrew the *Midianites*, and

and all the Men of the East, whose Armies were like Grashoppers, in which the Power of the Lord was known, *Judges* 7.

The *Philistines* came to fight against *Israel*, and they cryed to the Lord to save them, and to help them, and the Lord heard their Prayers, and thundred that day upon the *Philistines* with a great Thunder, and discomfited them, and they were smitten before *Israel*. Therefore it is good to trust in the Power of the Lord, and not in the Arm of Flesh, 1 *Sam.* 7. For this Victory was obtained by Prayer, and the people forsaking of their Sins.

And in the days of *Saul*, the *Philistines* came against *Israel*, and the Lord made an uproar among the *Philistines*, that every Man's Sword was set against his Fellow, and they destroyed one another, 1 *Sam.* 14. So mind the power of God.

And often the Lord delivered *David* out of *Saul*'s Hands and his Armies, without Weapons of War, but by the power of God, and trust therein.

And the Lord delivered *Jacob* from *Esau*, who came against him with 400 Men. And so it is good to trust in the power of the Lord, *Gen.* 32.

And God delivered *Elisha* from the Armed Host, and struck them with Blindness, 2 *Kings* 6.

And also when the *Assyrians* Besieged *Samaria*, the Famine was so great, that an Asses Head was sold for fourscore pieces of Silver, and the fourth part of a Cab of Doves Dung for five pieces of Silver; and some did eat their own Children; but the Lord did cause a Noise in the Camp of the *Assyrians*, as of Chariots and Horses, and of an Army, so that they were greatly afraid, and fled, and left their Tents: Thus the Lord helped them without any stroak of Man; therefore it is good to trust in the

Power

Power of the Lord, and in his Strength, and not in the Arm of Flesh, 2 *Kings* 7.

And the Lord delivered *Abigail* from *David* and his four hundred Men, 1 *Sam.* 25.

And God sent Lyons to destroy the *Assyrians*, because they feared him not, 2 *Kings* 17.

In the Days of *Hezekiah*, when the *Assyrians* came against *Jerusalem* with a mighty Host, which made the *Jews* afraid, and cry unto the Lord; and the same Night the Lord sent his Angel into the Camp, and smote of the *Assyrians* one hundred fourscore and five thousand, which was done by the Arm and Strength of the Lord, in which it is good for People to trust, and not in the Arm of Flesh.

Concerning Christ's *Preaching and Suffering.*

CHRIST was born in the two and fortieth Year of *Augustus* his Reign; he was conceived in *Nazareth*, and born in *Bethlem*, and the eighth day he was Circumcised; forty days after his Birth he was presented in the Temple, which was the time of his Mothers Purifying: The third year after his Birth he was carry'd into *Egypt*, where he remained two years, and then went to *Galilee*, and when he was twelve years of Age, went with his Parents to *Jerusalem*, at the Feast of the Passover, and was found disputing among the Doctors: He was baptized the thirtieth year of his Age by *John* in the River *Jordan*: He was baptized in the first year of his Preaching: He was led into the Wilderness, and having fasted forty Days and forty Nights, was seen of *John*, who pointed at him with the Finger, and said, *Behold the Lamb of God*; and when *Andrew* heard, he followed him: The next day the Lord found *Philip*,

and

said unto him, *Follow* me. The third day there was a Marriage in *Cana* of *Galilee*, where Christ wrought his first Miracle, then the *Jews* Passover was at hand, and Jesus went to *Jerusalem*, and threw the Buyers and Sellers out of the Temple, and he came from thence into *Judea*, and walked about the Sea of *Galilee*; he chose his twelve Disciples, whom he called Apostles, he appointed also other seventy Disciples: He went about the Country Preaching many Sermons, and did many Miracles, about which time *John Baptist* was imprisoned.

And in the second Year of Christ's Preaching, he came to his own Country, and *Herod* (who caused *John Baptist* to be beheaded in Prison) was desirous to see him: and Jesus went from thence into the Wilderness, and he and his Disciples went into the Land of *Genezareth*, and through *Bethsaida*, and passed through the Coasts of *Tyre* and *Sidon*, and went up to *Jerusalem* at the Feast of *Pentecost* (the Apostate *Christian Whitsuntide*) and Jesus went from thence, and came near unto the Sea of *Galilee*, and from thence he went and took Ship, and came to the parts of *Magdala*, and afterwards into *Cesaria* and *Philippi*, and after eight days he transfigured himself in the Mount *Thabor*, and from thence he went to *Capernaum*; and went into *Galilee* again, where the People bid him depart from thence, for *Herod* sought to slay him.

And Jesus went to the Feast of the Tabernacles at *Jerusalem*, where he Preached many Sermons, and wrought many Miracles, and in the third year of his Preaching, he was at the Feast of Dedication at *Jerusalem*, it was Winter, and he walked in the Temple in *Solomon's* Porch, and from thence he went beyond *Jordan*, and afterwards he came to *Bethania* where he raised *Lazarus*.

In

In the beginning of the Four Thousand and Second Year of the World, on the Tenth day of the Month called *Nisan*, Christ went over *Jordan* into *Bethabara*: the eleventh day he heard of the Disease of *Lazarus*: The thirteen day *Lazarus* died, and Christ took his Journey to go and raise him. The fourteenth day he entered into *Jericho*, and healed the Son of *Timæus*: The fifteenth day he spent by the way. The sixteenth day he came to *Bethania*, where he raised *Lazarus*, being dead four days: The seventeenth day he went near the Desart, into the City *Ephraim*: The eighteenth day continued in the Desart: And the nineteenth, being six days before the Passover, he returned to *Bethania*, and Supped with *Lazarus*: The twentieth day he goeth from *Bithinia*, and cursed the Fig-Tree: The next day he passed by the withered Fig-Tree, and that Night he Supped in *Bethania*, in the House of *Simon* the *Leper*; and two days after was the Feast of the Passover: The twenty third day, *Judas* Covenanted to betray Christ: The twenty fourth day in the Evening, Christ Celebrated the *Jews* Passover, and afterwards his own, called the *Lord's Supper*: He washed his Disciples: He went to *Mount Olivet*: He Prayed, and sweat drops of Blood, and was taken and brought to *Caiphas*: *Peter* denied him, *Pilate* delivered him to the *Jews*, to Crucifie him. He was thirty years of Age, and somewhat more, when he suffered for the Salvation of Mankind: who rose from the dead the third day, and then shewed himself first to *Mary Magdalen*, and then to two other Women, and afterwards to his Apostles when the Doors were shut; and after that to more than five hundred Brethren: And he appeared to *Thomas*, and shewed himself at the Sea of *Tiberias*, and afterwards

afterwards he ascended into Heaven, and he sent the Holy Ghost upon his Apostles.

How the Righteous in all Ages have been Mocked, Persecuted and Murdered by ungodly Men.

Abel was murdered by *Cain* in the False Religion.

Noah was hated and mocked by the old ungodly World.

Abraham was Persecuted because he would not joyn to his Father's Country's Religion, and was commanded of God to forsake it.

Isaac was persecuted and hated by *Ismael*.

Jacob was hated and persecuted by *Esau*, a Prophane Man.

And *Nimrod* was a Tyrant to the Righteous.

And the Children of *Israel* were persecuted and oppressed by *Pharaoh* the false Worshipper.

And *Elias* was persecuted by *Jezabel*, which followed False Gods.

And the Prophet was threatned by *Jeroboam*.

Zachary was stoned to death.

Micha was thrown down and his Neck broken.

The three Children were thrown into the Fiery Furnace, but the Fire did them no harm; and this was because they would not yield to the King Worship.

Baruch was fain to flee away, to save his life from King *Joachim's* Hands.

The Prophet *Urias* was slain by the Sword by *Joachim*.

John Baptist was beheaded by *Herod* the *Tetrarch*.

Simon Peter Preached Christ in *Pontus*, *Galatia*, *Cappadocia*, *Bithinia*, and in the end at *Rome*, where he was Crucified under *Nero*, with his Head downward, and there was buried.

Andrew, *Simon Peter's* Brother, Preached Christ to the *Scythians*, *Sogdians*, *Sacians*, and the middle of *Sebastopolis*, inhabited of Wild *Ethiopians*; he was Crucified by *Egeas*, King of the *Edessians*, and buried at *Patris*, a City in *Achaia*.

James, the Son of *Zebedee*, a Fisher-man, he Preached Christ unto the Twelve Tribes; he was slain with the Sword by *Herod* the *Tetrach* of the *Jews* in *Judea*, where he was buried.

John, the Brother of *James*, Preached Christ in *Asia*; the Emperor of *Trajan* banished him into the Isle of *Patmos*, and there he wrote his History; he was thrown (at *Rome*) into a Tun of hot boyling Oyl, and took no harm, but came forth.

Philip, of the City *Bethsaida*, Preached Christ in *Phrygia*; they say he was Crucified at *Painnims*; he was buried at *Hierapolis*, and his Daughters.

Bartholomew Preached Christ unto the *Indians*; they say he was beaten to death with a Club; and some say that he was Crucified with his Head downwards, and that he was flead alive; and some, that he was beheaded at the Commandment of *Polemus* King of *India*; he was buried in *Albania*, a City of *Armenia* the Great.

Thomas Preached Christ unto the *Parthians*, *Medes* and *Persians*, and to the *Carmans*, *Hircans*, *Bactrians* and *Magicians*; he rested at *Calamina*, a City in *India*, being slain with a Dart, which they call

all a Speer or Javelling; and they say that an Idol-Priest run him through.

Matthew Preached Christ in *Ethiopia*, which is called the Kingdom of *Presbyter John*; but *Hurtyses* commanded him to be thrust through with a Sword; he died at *Hierapolis* in *Parthia*, and was buried.

Simon Zelotes Preached Christ throughout *Mauritania* and *Africk* the Less, *Persia* and *Ægypt*; and at length was Crucified at *Britania*, slain and buried.

Judas, the Brother of *James*, Preached unto the *Edessians*, and throughout all *Mesopotamia*; he was slain in the time of *Agbarus*, King of *Edesse*, and was buried.

Matthias, one of the seventy Disciples, was numbered among the eleven Apostles, in the room of *Judas*; he Preached in *Ethiopia*, about the Haven *Hyssus*, and the River *Phasis*, unto the Barbarous Nations, and Ravenous of Flesh; he Preached first in *Macedonia*; Nigh the Temple of the *Jews*, they stoned him, and at last of all he was beheaded with an Ax, after the *Romans* manner; and he died at *Sebastobilus*.

Paul Preached Christ in *Jerusalem*, *Illyricum*, *Italy* and *Spain*: He was beheaded at *Rome* under *Nero*, and so died, and there lies buried with *Peter*.

Mark Preached Christ at *Alexandria*, and all the bordering Regions from *Egypt* unto *Pentapolis*, in the time of *Tramin*; he had a Cable-rope tied about his Neck at *Alexandria*, by which he was drawn from the place called *Bucolus*, to the place called *Angeles*, where he was burned to Ashes by the furious Idolators, in the Month called *April*.

Luke the Evangelist, of the City of *Antioch*, he accompanied the Apostles in their Travels; he died at *Ephesus*, where he was buried.

James

James, the Brother of the Lord after the Flesh, called *Justus*, he Preached at *Jerusaleto*: The *Jews* stoned him to death, and buried him there in the Temple, near the Alar.

Timothy Preached at *Ephesus* and *Illyricum*, and throughout *Hellis* in *Achaia*, where he died and was buried.

Titus Preached Christ in *Crete*, and in all the Country about: He died and was buried.

Barnabas Preached Christ with *Paul* at *Rome*, and divers other places.

Ananias which Baptized *Paul*, Preached at *Damascus*.

Stephen was Stoned to death at *Jerusalem* by the *Jews*, for Preaching Christ, and denying the Temple and Shadows.

Nicanor was Martyr'd with *Stephen* and two thousand faithful *Christians*.

Simon Preached in *Arabia*, and there the *Heathen* burnt him to Ashes.

Italy.

The Gospel was Preached by *Peter*, who was Bishop of the Circumcision at *Rome*: *Cletus* or *Anacletus*, Successor to *Peter* in the same Work, and also *Paul* Bishop of the Church of the *Gentiles*, in the Year 59. *Linus* his Successor, Preached the Gospel also in *Rome* and *Italy*.

Gallia or *France.*

The Christian Faith was planted first amongst the *Gauls*, by some of *Peter*'s Disciples, sent thither by him, at his first coming to *Rome*, *Xistus*, *Eronio* and *Julinus* the first Bishop of *Rhemes*, *Perigort* and *Mont* (*Cenomanensium* in the *Latine*) being said to be

of

of his Ordaining in the *Martyrologies*; the like may be affirmed (but on surer ground) of *Trophimus*, the first Bishop of *Arles*, *quod prima inter Gallias*, &c. That *Arles*, of all the Cities of *Gaul*, did first obtain the happiness of having *Trophimus* ordain'd Bishop thereof by the Hands of *Peter*: nor is *Paul* to be denied the Honour of sending some of his Disciples thither also to Preach the Gospel: *Crescens* sent by him, as he telleth us (2 *Tim.* 4.) into *Galatia*, being the first Bishop of *Vienna*.

Spain.

The *Christian Faith* was first here planted by *James* the Apostle, within four years after the Death of Christ, if we may believe the old *Spanish* Tradition; to which Tradition, tho' they held very constant a long time together, yet of late days *Baronius*, and other Learned Men of the Church of *Rome* do most deservedly reject it: That *Paul* had a purpose of coming hither, is evident in *Rom.* 15. and that he did come hither accordingly is positively affirmed by *Chrysostom*, *Theodoret* and divers others of the Fathers, which was in *Anno* 61. as *Baronius* thinketh. Nor did *Peter* want his part in this great Service, but joyn'd with *Paul*, though not in the Journey, yet in the sending of Bishops and other Presbyters, to second the beginning made by that Apostle; for it is said in the *Martyrologies*, *Cecilius*, *Ctesiphon*, *Torquatos*, *Secundus*, *Judaicteus*, *Hesychius* and *Euphrasius*, being at *Rome* ordained by the two Apostles, *ad prædicandum verbum Dei in Hispanias directi*, were dispatched into *Spain* to Preach the Gospel, Bishops most likely of those Cities where suffered Death, the Names of which occur in the *Martyrology*, under the Empire of the *Goths*; the Faith of Christ which at their coming hither they found Right and Ortho-

dox, was defiled with *Arianism*, not ejurated till the Year 588. when that Nation did submit to more Catholick Tenders; since that they have been punctual Followers of the Church of *Rome*.

Belgium or *Holland*.

The *Christian* Religion was planted in several Provinces by several Men: In *Holland*, *Zealand* and *Friesland* by *Willibrod* an *English*-man, the first Bishop of *Utrecht*, whence by degrees in gained on the rest of the Country, these being the first People of the *Franks* or *Germans*, converted totally to the Gospel: In Tract of time it fell from the Primitive Purity, participating of the Errors and Corruptions of the Church of *Rome*.

Germany.

The *Christian Faith* first planted here, if *Dorotheus* Bishop of *Tyre*, be of any Credit, by *Thomas*, sirnamed *Didimus*, one of the twelve; but being there is little trust unto this Relation, the best way were to say with the *Magdeburgians* and the *Martyrologie*, that the *Germans* had not all the same Apostle, that the Gospel was first Preached amongst the *Rhetians* and *Vindelici* by *Lucius* of *Cyreen*, amongst those of *Noricum* by St. *Mark*, by *Crescent* at *Mentz*, *Clements* at *Mets* in *Lorain*; all of them Apostolical Men, and of the Number of the Seventy.

Denmark.

The *Christian Faith* was first Preached to those of *Holstein*, the next Neighbouring Country unto *Germany*, by *Anagrius* Bishop of *Bremen*, the general Apostle of those Northern Parts, in the Year 826. *Lewis* the Godly, then being Emperor of the *West*, in whose time *Herald* King of *Denmark*, being expulsed his Kingdom by the Sons of *Godfry* or *Gotfricus*, was Baptized at *Mentz*.

Swethe-

Swethland.

The *Christian Religion* was first planted amongst them by the Care and Diligence of *Ansgarius*, Arch-Bishop of *Breem*, the Apostle-General of the *North*.

Rushia.

They first received the *Christian Faith* in the Year 987. or some say, *Anno* 942. by the Preaching and Ministry of the *Greeks*, sent hither by the Patriarch of *Constantinople*, unto which Church they do still much adhear.

Poland.

The *Christian Faith* was first planted in this Kingdom at several times, and by several persons, according to the different parts of which it consisted; in *Poland*, especially so called, in the time of their Prince *Miesistus*, Son of *Memomisus*, *Anno* 963. In *Livonia* by the Preaching of one *Minardus*, *Anno* 1200. In *Lituania* not until the Year 1386. at the Admission of *Gagello* to the Crown of *Poland*.

Hungary.

The *Christian Faith* was first planted here in the time of *Stephen*. Sirnamed *The Saint*, the first King of this Country, invited thereunto by the special means and procurement of the Emperor *Henry* the Second, giving him upon that Condition his Sister *Gaisla* in Marriage; and through the Preaching and Industry of *Albert*, Arch-Bishop of *Prague*, *Anno* 1016. or thereabouts; since which time *Christianity* hath continued here without Interruption.

Sclavonia.

The *Christian Faith* was first here planted, I mean, in reference to the people who do now inhabit it, about the time of *Charles* the *Bald*, Emperor of the *West*, 877. *Sueropilus* being the first of their Kings

who embraced the Gospel; but lying in the Midway of *Greece* and *Italy*, the Religion of the Church of *Rome*, and that of the *Greek* Church are both allowed of, that of the *Greek* Church being as prevalent in the *East* parts hereof, as that of *Rome* in the *Western*; and although not of one Religion, yet all of one Language: And it is affirmed by *Gasper*, a right Learned Man, that there are no fewer than sixty Nations, which have the *Sclavonian* Tongue for their Vulgar Language.

Greece.

The *Christian Faith* was first here planted by *Paul*, invited by the Spirit to come over into *Macedonia*, Acts 16. 12. passing from thence to *Thessalonica*, the chief City of *Macedonia*, Chap. 17. 1. from thence to *Athens* in *Achaia*. Vers. 16. then unto *Corinth*, the Metropolis of *Peloponnesis*, Chap. 18. 1. watering the greatest part of *Greece* with the Dew of Heaven, and planting Bishops in most Churches where he Preached the Gospel; as *Dionysius* (the *Areopagite*) at *Athens*, *Aristarchus* at *Thessalonica*, *Epaphroditus* at *Philippi*, *Silas* at *Corinth*, and *Titus* in the *Isle of Creet*; the like he did in many other Countries also.

Cyprus.

The *Christian Faith* was first here planted by *Paul* and *Barnabas*, as the very first Fruits of their Apostleship, after they had been separated to the Work of the Ministry, by the Imposition of Hands, as appeareth, Acts 13. 4.

Syria.

The *Christian Faith* was Preached first here by *Paul* and *Barnabas*, and *Peter* as he passed through all Quarters, and other Brethren that were scattered and dispersed abroad, Acts 9. 31.

Arabia.

Arabia.

The *Christian Faith* was first planted by *Paul*, of whose being in *Arabia* after his Conversion, he telleth us, *Gal.* 1. 17. to which the coming in of the *Saracens*, gave a great encrease, in the time of *Mavea* their Queens

Caldea.

The *Christian Faith* was Preached in this Country by *Peter*, of whose being in *Babylon* (the chief City hereof) himself assuring us in the last words almost of his first Epistle, and other business he had none here, but to Preach the Gospel; much persecuted by the *Persians* (who were then possessed of all these Parts) it prevailed at last, *Christianity* growing up the faster for the cutting down.

Mesopotamia.

The *Christian Faith* was first Preached here by *Thaddeus*, one of the Seventy Disciples, *Anno* 43. upon this occasion, *Agbarus* the *Toparch*, or Prince of *Edessa*, one of the chief Cities of this Country, having been long afflicted with an incurable Infirmity, and hearing of the Fame of Jesus, beseeched him by a special Message, to come and help him; whereunto our Saviour made this Adswer, *That he could not visit him Person, the things he was to do, whilst upon the Earth, being to be performed only in the Land of* Galilan, *but that he would take care of his Health in convenient time*; accordingly, not long after his Ascension, *Thomas* the Apostle, by immediate Revelation from our Saviour, sent *Thaddeus* thither, by whom the Prince was cured, and the Gospel Preached, and many of the Nations converted to it.

Turkomania.

They received the *Christian Faith* by the Preaching of *Bartholomew* the Apostle, and were antiently

of

of the Jurisdiction of the Patriarch of *Constantinople*, as a Province of the *Pontick* Diocess.

Media and *Persia.*

The *Christian Religion* was first here planted by *Thomas* the Apostle; but never had the happiness to be so universally embraced as in other places, always opposed and suppressed, either by *Paganism* in the time of the old *Persian* Kings, or by *Mahometanism*, since the first Conquest of this Country by the Power of the *Saracens.*

Tartaria.

The *Christian Faith* was first planted among the *Scythians* by the Preaching of *Andrew* and *Philip*, two of the Apostles.

China.

The People hereof, in matters of Religion, are generally all *Gentiles*; but it is conceived by some evident Remainders of Christianity, or the Remembrance rather of that Christianity which formerly was known among them, first planted here, as may be probably collected by *Thomas* the Apostle, or some of his Disciples, that by Saint *Thomas* the Kingdom of Heaven was Preached unto those of *China.*

India.

The *Christian Faith* was first planted here by *Thomas* the Apostle, from whom the Remainders of Christianity take their Denomination: and unto whom the Records and Monuments of that Church do ascribe their Conversion.

Ægypt.

The *Christian Faith* was first planted here by *Mark*, whom all Antiquity maketh the first Bishop of *Alexandria.*

Barbary.

Barbary.

The *Christian Faith* was first planted in that part hereof, which is called *Africa*, by *Epænetus* one of the Seventy Disciples; by *Dorotheus* in his *Synopsis*, affirmed to be the first Bishop of *Carthage*: In *Mauritania* by St. *Simon* the Apostle, sirnamed *Zelotes*: *Metaphrastes* addeth, that *Simon Peter* Preached here also, when by the Decree of *Claudius Cæsar* he was forced from *Rome*: And at his going hence, he left *Crescence* his Disciple, to promote the Work.

Ethiopia.

The *Christian Faith* was first made known in this Country by the Eunuch of Queen *Candace*, who was Baptized by *Philip* the Evangelist, and one of the Seven: More generally embraced by the Pains and Preaching of St. *Matthew* the Apostle hereof, but not totally propogated over all this Empire till the Reign of *Abraham*, *Anno* 470. who in his Life entituled himself the Defender and Propagator of the Religion of Christ.

From *Colmkil* sprung forth those, who not only did resist the Beginnings of Antichristian Pride at home, and in our Neighbour Countries; but they sowed the Seed of the Gospel in other Nations: Such was the Famous *Rumold*, who was Named *Melchmensis Apostolus*, *Gallus* brought *Helvetia* from Paganism, as *Papas* Witnesseth: *Levin* turned many to the Faith about *Ghent* and *Esca*: *Dinma* Converted many in *Mercia*: *Florentius* went to *Strasburg*, taught in *Alsatia*: *Kilian* did first instruct the People of *East France* in the Christian Faith; *Colonat* a Priest and *Thomas* a Deacon, followed him in all his Travels, unto these *Scots*, *John Papas* joyneth

Papist. Hist. lib. 1. cent. Gen.

joyneth some *Britains*, as *Willibroad*, Reformer of *Frisia*: And two Brethren *Evaldi*; *John Papas* saith, they Converted the *Westphalians* to the Christian Faith, and suffered Martyrdom near *Bremen*; *John Bale* sheweth their Death in the Seventh Century.

THE END.

John Buys Book
1695